

# The Japan Christian Quarterly

Sponsored by The Fellowship of Christian Missionaries

RICHARD A. MERRITT, *Editor*

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## Christian Worship in Japan

### Part I\*

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\* Due to limitation of space we have been obliged to hold over several excellent contributions to the discussion of worship for publication in the next issue. It will include articles by Cyril Powles on "The Liturgical Movement in the Anglican Communion"; by Fr. Van Straelen, S.V.D. and Chief Justice Kotaro Tanaka on "Problems of Adaptation in Worship in Japan"; there will be a sermon by the Rev. Yoichiro Saeki; continuation of Miss Sakai's report on the questionnaires on worship; report on another questionnaire on worship answered by responsible persons in fifty or more Tokyo churches; continuation of the excerpts from Uchimura's Diary by Mary McCrimmon; a reprint of "The Relation of Theology and Music in Worship," by Prof. Paul W. Hoon, from the Union Seminary Quarterly Review, Spring 1956.



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## Editorial

"My soul thirsts for God, for the living God.  
When shall I come and behold the face of God.  
... Men say to me continually, 'Where is thy God?'"

"My soul thirsts for thee, my flesh faints for thee,  
as in a dry and weary land where no water is.  
So I have looked upon thee in the sanctuary,  
beholding thy power and glory."

"Yea, the sparrow hath found a house . . . where she may lay her young,  
even thine altars, O Lord of hosts, my King and my God."

(from Psalms 42, 63 and 84)

"I think it is important to feel near God, because our Japanese history of the belief in Christianity is so new that we hardly feel familiarity with it."

"If I could come to realize the spiritual part of man absolutely more than the physical part, I might believe in God. Sorry, this mission school is rather lacking in spiritual sense, although this is just my individual feeling. I want the school to give us more spiritual atmosphere." (from Japanese student compositions)

"If . . . an unbeliever or outsider enters, he is convicted by all, he is called to account by all, the secrets of his heart are disclosed; and so, falling on his face, he will worship God and declare that God is really among you." (I Corinthians 14:24-25)

"I resolved to go to church, and listened to a clergyman. I tried to believe in God, but I failed—though even now I make effort."  
(from a Japanese student composition)

"Where two or three are gathered in my name, there am I in the midst of them." (Matthew 18:20)

Missionary: "How is it that you and so many Japanese young people are willing to be baptized, but then drop out of church a few years later?"

Young man: "We expect to find something wonderful, and when we don't find it, we go away."

"When I read the Bible I feel that Christ is very near, but when I go to church I feel that He is far away."

(Japanese young woman)



The Japanese young people quoted above represent two of the great problems of Christianity in Japan—not to mention other parts of the world. There are those many who have come in touch with Christianity—many of them quite earnestly seeking for that which will lay hold of their lives in the world and make them meaningful, some of them feeling quite strongly and personally the claim and attraction of Christ—and yet they “go away sorrowful” (Mark 10:22), not because too much was demanded of them, but because there did not seem to be enough to it after all, at least at church. Surely everyone who has worked with Japanese young people in a Christian connection has seen this happen. And the worst of it is, these young people are not the least courageous or the most self-seeking, but often some of the very ones most eager to give themselves actively in a larger cause. It is to them, in part, that this *Quarterly* is dedicated: may it help, at least indirectly, toward preparing for them churches more ready to receive them. May it also encourage some of them not to give up.

Then there are those many baptized people—up to four out of five according to one estimate—who have dropped out of church in recent years. We may add the problem of many loyal church members who are suffering from “spiritual malnutrition.”<sup>1</sup> “The church,” it is said, “is a place to grow theoretical faith but not practical faith,” and “Some of us go to church out of duty-conscience,” not because it answers a deep need.<sup>2</sup> Fourthly, we must add the weakness of the Church in penetrating society and in including people of all social classes. “It is a special world apart from real life,” and “It belongs to only one class of society,” are common complaints against Christianity and the Church.<sup>2</sup>

It is easy to see how all these problems are connected with one another. Are they connected also with such a seemingly specialized topic as “Christian worship”? Is weakness in worship only a symptom of some deeper malady, or may it not also be a cause of the larger weakness<sup>3</sup>? Customs of worship are an area in which, for better or worse, the greatest conservatism prevails. But whatever limitations a church may have—ingrownness, complacency, lack of zeal,

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1. “The spiritual malnutrition of our church members, due to too much theological discussion and not enough of the true life and passion of Christ, makes them unwilling and unable to be witnesses to their working fellows.” Quoted from a Japanese layman in the editorial by Henry Jones in the January 1956 *Quarterly*.

2. These quotations are from the questionnaires reported elsewhere in this issue.

3. Cf. the beginning of the article by D. Clugston, showing how improvement in the one area of worship can lead to improvement in the whole life of a church. Also see the article by D. Van Dyck, p. 255, about the effect on church attendance which seems to result from a more demanding type of worship service. People now tend to come either very faithfully or not at all.



weak faith, intellectualism or emotionalism, or its belonging to people of only one class or one temperament—such weaknesses tend to be perpetuated by the forms of worship. The church will attract the same type of people or make them into that type if they stay. If someone asks for “new wineskins to contain the new wine” of a new gift of the Spirit, someone will say, “The old wine is better.”<sup>4</sup>

People like to sing the “good old hymns”—meaning mostly those of the 19th Century whose words, and still more music, are comfortable to sing but make no great spiritual demands. Each hymn ends up solemnly with a long “Amen” regardless of what went before.<sup>5</sup> People are hardly aware that there are other ways of prayer than the ones they are accustomed to—whether it be a “deadly-said written prayer,”<sup>6</sup> the Lord’s Prayer said too quickly to think of the words,<sup>7</sup> or a speech addressed to God in conventional terms, with scarcely a pause to listen to Him, often at a length which suggests that “they think they will be heard for their many words” (Matthew 6:7). The generally-used posture for prayer has been learned neither from Japanese tradition nor from the great periods of Christian faith, but is a form that originated, I think, among the rising middle class of the English-speaking world.<sup>8</sup> Almost any short worship service, as in a school chapel or youth group, follows an almost invariable pattern precluding almost all imagination, creativeness or fresh contact with the Spirit: hymn, Bible, talk, prayer, hymn, just in that order. The talk may be to explain the Bible, but often the Bible is merely a point of departure for the talk. Where such services are held daily, no problem seems to be felt if each short Bible reading and talk is totally unconnected with the others; it is enough if the requirement, “talk,” has been fulfilled. # Where did such an idea of wor-

4. Luke 5:39. This verse was quoted by a Japanese pastor to the present writer, who had made a speech about the previous verse. He quoted it not as his own opinion, but as what many church members would say if their pastor tried to improve the worship.

5. Cf. the question about this custom by a church organist, Report on Questionnaires, p. 268.

6. Cf. the discussion on p. 252 and the remarks about Anglican worship in the Report on Questionnaires, p. 270.

7. “The Lord’s Prayer and Confession of Faith are said too quickly. We had better say them appreciating the meaning of each word quietly.” This was said by another church organist in a survey of worship in Tokyo churches which will be published in the October *Quarterly*. I also know a very fine student who said she disliked the Lord’s Prayer. “Why?” “Because it is such a formal thing” (i. e. as said at worship services).

8. This is just my guess, as I do not know well the customs of European churches. However, Luther says, “kneel down or stand with folded hands, lift up your eyes toward heaven” (*Letters of Spiritual Counsel*, p. 126—vol. 18 in Library of Christian Classics); and in one experience of a European Calvinist church (the head church of the Hungarian Reformed Church) I noticed that people sat to sing and stood to pray—even for their private prayers on first reaching their places.

# “Talk, talk!” was how another dissatisfied foreigner described this kind of “worship.”



ship originate? I am struck by the exact correspondence of "Bible, talk, prayer" with the daily worship provided by such books as *The Upper Room*, and suppose that it came from America. It seems to be a shortened form of the pastor-led service at church on Sundays—a service which is held "at the regular church hour"<sup>9</sup> (when many especially of working class Japanese are at their regular work) and which follows perhaps "the Church Calendar, for instance Christmas, Easter, Mother's Day, Pentecost."<sup>9</sup>

"Quench not the Spirit . . . Test all things; hold fast that which is good" (I Thess. 5:19-21). Are the above customs held so fast because they are good—and the best for Japan—or just through lack of alternatives? What is good enough for America (if indeed it is) is not necessarily good enough for Japan, where society puts faith to more severe tests. Something stronger and deeper is needed.

Perhaps I am too unappreciative of these forms of worship, for men and congregations of great spiritual depth have been able to use even these forms deeply. But are they the best forms to produce spiritual depth, to lay all hearts open to the Spirit of God and unite the whole group in the living Christ? Indeed, do they even aim to do so?

I used to think that perhaps only I thought these forms so dreadfully inadequate—that perhaps they seemed good to Japanese, at least to those in the Church. But more and more I have been finding out that many Japanese pastors, laymen, and earnest seekers feel discontent with the same things. In particular, for this *Quarterly* two surveys were made, one published in this issue and the

9. These two quotations come from contributors to this issue (pp. 227 and 231) who are certainly not conservatives in worship; yet even they take these current American forms of Christianity somehow for granted. The present writer, on first coming to Japan, began attending two churches each Sunday morning, Seikokai and Kyodan—both outstanding churches of their respective denominations. I felt almost exactly as if I had visited two corresponding churches at home—a disappointment, for I naively expected that the young Japanese Christianity might be somewhat more like the early Church, or at least quite different from America. When I tell this experience to fellow Anglicans, they say, "Of course we are the same because we have the Prayer Book." However, later I visited three Roman Catholic churches and was surprised to find their differences not only from America but from one another, e. g. in the appearance of the sanctuary, from most ornate to most simple, and in the various ways found to make the congregation understand and participate. A point to notice is that their missionaries came from three different European countries. Churches connected with the Ecumenical Movement should speed their efforts to make their ecumenical contacts more world-wide—not for the sake of imitating other countries but to open the eyes to new possibilities.

I might add that I also attended one Mukyokai meeting. The natural, unornate style of the Bible lecture was fine; but the worship service that was its frame—two American hymns of the most sentimental type, an exceedingly long prayer in the conventional style, and the general order of service—was a surprise in view of the fact that the Mukyokai are said to desire the pure Christianity free of its Western (and particularly American) dress.



other (a study of worship in Tokyo churches) to be published in October.<sup>10</sup> Although they were done on a small scale, they are enough to reveal a great longing for more deeply spiritual worship—e. g. for “prayer which is quieter and goes deep into the human soul”<sup>11</sup> and also a dislike for the mere continuance of things out of custom. “Mannerism” (*mannerizumu*) is one of the most frequent Japanese criticisms of Christian worship; it was explained to me as “that state in which people lack fresh will to improve unsatisfactory ways (e. g. in art or literature as well as in church) to meet present conditions.” “The whole of Christianity has fallen into mannerism through its formalities,” says one.<sup>12</sup> Another (a responsible church member) says, “It is bad to keep customs out of mere apathy or unconsciousness (*mujikaku*). If there is anything which seems to be against the true purpose of Christianity, we had better cast it out.”<sup>12</sup> “The Japanese Church,” says one of its young leaders, “has entered a time of reflection and self-examination (*hansei*). Up to now, Christians concerned about the weakness of the Church, its ineffective mission, and the problem of young people separated from it, have blamed such things as difficult sermon, lack of kindness, cold group atmosphere, poor methods of evangelism, and the social environment. But now they are beginning to notice that the worship service itself is a very great cause and both pastors and people are beginning to want to think about it deeply, though up to now they have not thought that worship was a problem.” It is to these people also that this *Quarterly* is dedicated. May readers think deeply how best to co-operate with them, and with the Spirit who is working in them. May earnest seekers join there reformers in the church.

The aim of this *Quarterly* is, first, to show the urgency of the problem—“a life and death problem for Japanese evangelism,” as one writer says. It is a problem that goes back a long way, as the excerpts from Kanzo Uchimura’s book about his early days suggest.<sup>13</sup> Secondly, it aims to acquaint the readers with some of the thought that is being done by Japanese Christians (and by the World Church) about Christian worship—particularly about its improvement or reform—and with one example of a church where some of this thought is already being put into practice, Shinagawa Church. A further aim is to put side by side presentations of worship by members of various Christian traditions—for to

10. See the report by Takako Sakai in this issue, and in October the one by Yoshio Matsuyama.

11. From the latter report, which is based on replies from active and responsible church members.

12. The first of these comes from the questionnaires reported in this issue, the second from the questionnaires to be reported in October.

13. P. 281 ff. Notice how similar are his criticisms of church meetings in the 1880’s to those which are found in the Report on Questionnaires.



look at one another is a good way to get out of our ruts and "mannerisms."

The reader will find considerable discussion on liturgy (in various senses of that word) and on the place of the Sacrament of Holy Communion. At least two of the writers in this connection relate it to the problem of finding a form of Christianity which can appeal to the non-intellectual classes.<sup>14</sup> This is very important; but I should like to call attention to two items without which the rest might be one-sided: the brief article on Quaker worship and the long review (by the present writer) of Cullmann's *Early Christian Worship*. In the over-intellectualized or sentimental Christian worship of today there are two missing emphases—the sacramental and the mystical—and there is a danger if the former alone is restored without the latter. The Sacrament may be merely going through the forms without making the difference that ought to result from the Presence of Christ in the gathered community. Indeed the community may not be really "gathered" at all in an inward sense. The Quakers can teach us how to trust the effective guidance of the Spirit in our meetings together—not just the human and the pre-arranged; the early Church can teach us how to combine liturgy (and a planned service generally) with the free working of the Spirit and the utter reality of the Presence of Christ. For "the Lord is the Spirit" (II Corinthians 3:17).<sup>15</sup>

Most Japanese (and North American) Protestant prayer and worship seem to be aware only of the Heavenly Father—not of the Presence of God, Father, Son and Holy Spirit. The brief formal mention of the name of Christ at the end of prayers seems not enough to express what it means to be literally gathered together in Him, able to cry "Abba! Father!" from our hearts only because Christ is in us and we in Him (Galatians 4:6). How many Christians who have been struck by the encounter with the living Christ, when they go to church feel almost that they have found a different religion—not because of any difference of belief, but because the beliefs that are held are not given adequate expression in worship and in the fellowship of Christians together? "Fellowship" may be "nothing more than a smiling face" and Christ may seem far away in church.<sup>16</sup> Let us worship God in the fulness of the mystery of Christ (Ephesians 1:9-10), not in the fragmentary way we do now.

Finally, I want to quote from *The Early Church and the Coming Great Church*

14. Cf. the article by Van Dyck, pp. 248 and 250. The other article, by C. Powles, has been postponed to October.

15. If the combination of Quaker worship and liturgy seems too odd, please see the continuation of this discussion in the book review of Cullmann.

16. Quotations from the Report on Questionnaires and from the beginning of this editorial.



by John Knox about the union of the fragments we each keep at present into a more perfect Christian worship:

“Although the central place in the corporate life of the coming great church, as was true in the primitive and ancient church, will undoubtedly be held by the sacrament of the Lord’s Supper, the great importance of preaching as the inspired proclamation and interpretation of the Word will be fully recognized, and the gift of prophecy will be encouraged and honored. Similarly in worship, while the liturgical treasures of all the great traditions will be laid under tribute and certain liturgical forms will be in universal use, “free” or extempore prayer will also have its place, as it did indeed throughout the early centuries of Christian worship. There is a gift of leadership in prayer as certainly as there is a gift of preaching; and the united church will find ways of utilizing it without detriment either to the order and beauty of common worship or to the sense of its significance as the corporate worship of the universal church. Indeed, such utilization of this gift will have the effect of enhancing the vitality, the beauty, and the meaning of traditional liturgical worship. At the heart of worship is ecstasy; and there are times when no formal prayer can express it. As a matter of fact, our traditional liturgies all contain elements that must originally have had this free, ecstatic character. Who will deny that too rigid liturgical usages, or a too exclusive dependence upon liturgy, have sometimes had the effect of binding or quenching the Spirit?”<sup>17</sup>

There are some signs that an approach to this fuller worship is being made in the United Church of South India, and that this is a matter in which “younger churches” can be expected to lead the old. How soon will it come in Japan?

M. McC.

17. John Knox, *The Early Church and the Coming Great Church*, New York, 1955, pp. 147-8.



*Some remarks on the liturgical movement in general are necessary, in our judgment, to "set the context" of concern out of which the discussion of various local and particular situations is developing. The contribution following introduces some major aspects of this movement as a phenomenon of greatest moment to the Church Universal and one which promises to play an increasing part in the revitalization of faith. The author supports the judgment that all sections of Christendom are profiting from the growing concern for liturgical reform.*

## A Sketch of the Liturgical Movement

D. A. CLUGSTON

"From ghoulies and ghosties and things that go bump in the nights; Good Lord deliever us." Thus runs one petition in an ancient, quaint Cornish litany. Many who do not understand its basic principles, regard the Liturgical Movement as some sort of organized concern to reimpose that kind of thing on the Church of today. If it were a tinkering with non-essentials, a harking back to emphases and elements long outgrown, it would deserve no place in the Church. Or if it were, in the face of today's challenges, a mere adding of bright and breezy touches to worship, or of liturgical elements—a Kyrie here, a response there—in the hope that this might somehow set the whole Church situation right, it would have to be spurned as trifling frivolity. Details are important, for by all that we do and say we give a certain impression of what it is we believe we are doing, and what we mean by doing it. But it is unfortunate that there have been some to whom details have become ends, and this has given to many a mistaken idea of the Liturgical Movement.

In E. K. Ziegler's *Book of Worship for Village Churches* there is a story illustrating how concern for worship can completely change Church life. In the area of India where he was working no attention had been given to worship. As people gathered, the minister would hastily decide which hymns and Bible passages to use, then these would be combined with long, irrelevant personal prayers, a sermon preached, the offering taken, and it was over. A number of ministers, rightly sensing that this was all very wrong, spent much time on orders of service. These the people had to learn by heart because most of them could not read. The changes were brought about because of the slovenliness and thoughtlessness of what they had been doing in worship, and the need for it to be first adoration and praise of God. Ziegler describes the result:

"The changed and enriched lives of individual Christians, their deeper love for each other, their spirit of brotherhood, their eagerness to witness for



Christ, and above all the radiance of their personal Christian character are the major products of the emphasis on real worship." (p. 19)

What was surprising was that many changes came about in the lives of the worshippers, for some of which the Church had been striving for almost a generation with almost no result. Self-respect increased among people whom the caste system had for centuries made to regard themselves as beasts. They became conscious of becoming children of God, walking in newness of life. They began to find themselves breaking out of old occupational patterns, and their children entering new professions. They began to desire to share the blessings of the new life, and what they had with those who had oppressed them as well as with those on whom they had looked with contempt. The surrounding pagan communities respected the Christian group when it was seen that they were serious in their worship. A new attitude to worship led to the desire to keep the place of worship clean, and to beautify it; this same concern spread to their homes, surroundings and persons. Women began to take a prominent part in Church life, when through worship came a new sense of the dignity of womankind. Love of education grew, marriage customs improved and there was less participation in heathen festivals. These results are staggering, but the whole story perhaps indicates why, for us, so often progress simply will not come.

### **Primitive Church and Reformation**

How often those concerned for the worship of the Church are told that they are complicating things, and what is really needed is to get back to the "simple ways" of the Primitive Church and the Church of Reformation times. Precisely on these does the Liturgical Movement base its work. It is forgotten that the Early Church used free and liturgical prayers, Psalms, hymns, readings from scripture, sermons (the elements of Synagogue worship); revelations, speaking in tongues—if it could be made intelligible—the kiss of peace, the Amen, antiphonal singing, and re-enacted the acts and words of the Upper Room, adding to these necessary prayers and devotions in the light of Easter, the Ascension and Pentecost. That the Lord's Day was a celebration of the Resurrection is enlightening for us of all that they did, and explains too, why they preferred to meet in the early morning. All was done in an attitude of adoring joy, and each gathering moved toward the Eucharist, when Christ, unseen, again was with them as at the Easter meals. The purpose of it all was that the Body of Christ might be formed in their midst. Here was no "simple" worship, but one that makes



ours look barren indeed, both in its elements and underlying principles. Those early Christians did not speak of "attending", "hearing", or "saying" in regard to worship, but of "making", "doing", and "offering". (Dix) It was an action, something "done", and done with the conscious nearness of the whole Church in earth and heaven.<sup>1</sup>

Of the Reformers, Luther, despite his attacks upon the Roman Mass, was actually slow and reluctant to change in practice. He pressed for a weekly celebration of Holy Communion with sermon as the normal service on Sundays, and the service which he provided is a drastically reduced and purged but still recognizable form of the Mass. Luther pleaded that all the arts, especially music, be brought to the service of the Church's worship. In addition to Sunday services, Luther composed a German litany and many hymns. Doctrinally it was Calvin who was the high churchman of the Reformers. In practice he took over the fine liturgy in use in Strassburg and had it translated into French. To the very end of his life he urged that the only proper worship for Sunday is the Eucharist with sermon. "The Lord's own service for the Lord's own day." It was the Geneva city fathers who would not allow this ideal, insisting on monthly and sometimes only quarterly celebrations. Always he insisted that there ought to be the Eucharist with sermon weekly "at the very least." It is distressing that so many at this point form their estimate of Calvin's teaching from Calvinism rather than from what he himself repeatedly wrote. When unable because of the authorities to celebrate weekly, Calvin yet retained the shape of the Eucharist in his Sunday service. In our own time this same service is coming back into more frequent use, and "it is significant that projects for cultus reform within Protestantism have nearly always attempted to return to the rejected theory of Calvin and to escape from the practice of Zwingli." (J. S. Whale in *Christian Worship* ed. N. Micklem, p. 169) Calvin used both free and liturgical prayers urging that most be of the latter kind to maintain the unity of the Church, and to protect the congregation against those not gifted in that direction! Knox followed him in all of this. Wesley, too, urged weekly Holy Communion, and during certain periods of the Church Year himself loved to celebrate daily, especially at Christmastide. Instructing his followers in worship, he gave them practically unchanged the Church of England Holy Communion and Morning and Evening Prayer. In his early life he wrote a sermon on the "duty of constant communion," and when asked about it in late years

1. The most readily available book on the early Church is probably O. Cullmann's *Early Christian Worship* to which this section is indebted.



said he saw nothing in it that he wished to change. During all his adult life he communicated on an average of every four or five days. If people could only read what Calvin and Wesley said and did about worship they would be rescued from a supposed base of discussion which is entirely in opposition to the facts. It was rather Zwingli who started things going as we know them with his "Order for Opening and Closing Sermons."

### The Decline of Worship and Present Efforts Toward Renewal

Since Zwingli's time, Rationalism, Puritanism, Pietism and Humanist Progressivism have all had their way with worship, leaving little sense of God's holiness or mercy, discarding beauty, and sensible forms, not only creeds and litanies, but at certain times and places the Lord's Prayer, Scripture lessons and Psalms. In the nineteenth century, except for the bright spot of the Oxford Movement (not Group) man assumed the center of the stage. People still want to sing the hymns of that period stressing one's own salvation, comfort and security ("Glory for *me*") with no thought of the need to offer adoration and praise. In the United States after the revolution it was thought in many quarters disloyal to belong to the Church of England, and this ultimately contributed toward the distaste for anything set or ordered in worship. Tent meetings and frontier conditions of life added fuel to the fire, leaving us finally with emotional, sentimental concert-type occasions with the sermon dominating all; in fact, it alone seems to matter. The result would surely have startled even Zwingli. "That the worship of the Christian community should depend Sunday by Sunday on the passing whims of the man who is leading it is an idea that would have been repugnant to Apostles and Reformers alike" (D.H.C. Reid)<sup>2</sup>

Common worship is now a far richer thing than it was say, fifty years ago. Yet still we are only at the beginning. Attempts are made from one point of view or another, from that of psychology, aesthetics or music. Some start from scratch with no interest in what the Church has been doing in this for the past nineteen hundred years. The concern of the Liturgical Movement (this movement is not an organization, rather a worldwide concern; in certain places it is organized) is that worship must be the object of real concern and work, must be theologically honest, and seen as the vital thing it must be, if the Church is to be the Church is to be the Church. It is concerned that first principles be put first, and all seen in perspective.

2. On Calvin see W. D. Maxwell's *Outline of Christian Worship* and John Knox' *Genevan Service Book*, and on Wesley, J. C. Bowmer's *The Sacrament of the Lord's Supper in Early Methodism*.



"The Liturgy is the voice of the Church, the Body of Christ. A people who think of the Church as a collection of individuals, a people who have never been accustomed to think of themselves as the Church, the new race, the community of the redeemed, are not likely to feel much of a desire to take part in the Church and its life. If the Church is not a reflection of the divine order, men will feel no inclination to join in what can only be unreality and a sham owing to the circumstances under which they live and work." (G. W. Addleshaw; *High Church Tradition*)

In other words, in the deepest sense of the term corporate worship is creative of the Church. It lifts people above the sense of their individuality, above their sense of membership in a mere society for the propagation of religious principles, and makes them aware of their place in the new community. Theologically we have recovered the sense of God's Transcendence, the sense of sin, wonder at the unspeakable greatness of God's work in Christ, the action of the Holy Spirit, the meaning of the Church. Yet all this often stays outside our worship, and we carry on as if we were nineteenth century humanists. For instance, a few years ago this prayer of confession was heard: "Lord we know we are not perfect; even we can sin." But, "to have a god is to worship God" (Luther). Faith and worship are properly one.

Jesus' words about two or three being gathered in His name, indicate that corporate worship is not the same as individual worship. Both, to be sure, are necessary. But the corporate worship of the Body of Christ is no mere group of individuals who happen to be at one place at the same time doing the same things. It is bigger than the individuals or the sum of them. The individuals are rather caught up into an action that transcends time and space.

Protestantism has rightly been criticized as subjective. We have tried to produce warmth, cheerfulness, brightness, atmosphere ("mood moulding"), religious experience or reverence—simply unaware that only objective religion, directed outward and upward to God, can in the long run call forth the emotions belonging to true worship. "Feelings are not the determining factors in worship."

The Liturgical Movement is at work in every branch of the Church. In the Roman Catholic communion is great activity. This is especially true of the movement in Europe. All are being drawn into the worship, making of it again a communal act; and its relevance to all of life is being made clear. For a surprising account of this see Abbe G. Michonneau's *Revolution in a City Parish*. Interestingly this movement for common participation draws upon Roman Catholics the label "Protestant" from those who disagree with this new (and



primitive) way, whilst Protestants concerned for worship are likely to be criticized as "Catholic." Great work is being done among Anglicans and Lutherans. In the English and American Methodist Churches are organized groups devoted to reintroducing worship in its fulness. The Iona Community of the Church of Scotland sees worship as central, and the whole work of the Church is regarded as determined in worship, and growing out of it.<sup>3</sup> In French Protestantism, the Church of South India and the Dutch Reformed Church notable liturgical work is under way. In some places Youth and Deaconess Movements are built about strong worship and disciplined personal devotions. The related retreat movement is growing. Notice should be made of the contributing work by commentators, musicians, architects, theologians and official Church committees. Another indication of the growing seriousness with which worship is treated is the number of articles in leading theological journals which a generation ago would hardly have had one article a year on the subject.

### Some of the Main Principles

*Adoration.* "The first act of religion is adoration." (Von Huegel) Such a statement is likely to make the modern man a bit uncomfortable. He is likely to think it needless or that God does not want it. Too often only the hymns bear this part of worship. There are few good prayers of this sort now being written, yet the Bible and early liturgies are dominated by it. Where it is absent, worship is often less than Christian. Not long ago one was at a service where the prayers were almost entirely concerning the tip the minister had made, the cold, his consequent weakness, need of strength and then thanks for the sermon he had preached. In what sense was this Christian worship? At grave peril do we lose the spirit of the early Church which with all creatures joined in saying, "Blessing and honour, and glory and power be unto him that sitteth upon the throne and unto the lamb for ever and ever" (Rev. 5:12)

*Continuity.* The Liturgical Movement is of necessity concerned with history, for in nothing that we do is the past so much with us as in our worship. The Psalms that we sing or say have been in use, some of them, for almost three thousand years. The Old and New Testament are ancient, most doxologies and blessings are Biblical, as is the language of all prayer suitable for public worship. To push all this aside as guides to worship, together with the work of the early Church, as some would do, is to remove the greatest sensible connection with

3. George MacLeod; *We Shall Re-build.*



those who have gone before us in the faith, and together with whom we worship. The intentional neglect of the past is partly due to an exaggerated devotion to freedom. "Progress is not attained by recoiling as far as possible from what some other people hold, nor by discarding a practice incontinently either because it is being abused by contemporaries, or because it has acquired some compromising associations" (Jas. Moffatt). Much was overthrown at the Reformation and since for the above reasons in the heat of controversy which by now we ought to be able calmly to examine and purify, e. g. the Christian Year and different forms of prayer.

*Relevancy.* Worship, although directed to God, is an act of man, and can not be fully meaningful unless he can enter it with heart and strength—as well as mind. Here he must feel the claim of God upon his whole being—his soul, body, common life and work—realize his sin and know that he is forgiven, be taken up, and with his whole life offered to God within Christ's perfect offering and receiving the living Christ go forth prepared in every way for the demands life is going to make on him. Worship in which that is achieved is relevant. Architects and musicians too, are assisting us to realize the relevance of worship to today's life.

*Participation.* Public worship is a communal *act*. The Reformers sought to abolish not the priesthood, but the laity, that all together might offer praise and adoration rather than being spectators at something the priest did for them. But as a result of three hundred years' history we have substituted untrained and apparently uninterested ministers for priests. Our contemporary usage has been called "a gross form of sacerdotalism" (R. Davidson). From the beginning certain men were set apart for different offices in the Church; among these was preaching the word and the leading of worship. Often many assisted, but until recently the doctrine of the priesthood of all believers has not meant that anyone should be free to do anything. One hears it urged that the laity ought to have a greater part in the leading of worship in order to safeguard this doctrine. Originally it meant something quite different. To the early Christian it meant that whilst their parts in the service might differ all were necessary, and it was all one act. The words, "The proper priest in public worship is the Christian assembly" (Dix), states the early view. This is strongly stated in the Scheme of Union of the Church of South India. The first Christians went at the risk of their lives to those early Eucharists, because each felt he must "perform his liturgy." We have a long way to go to regain that sense. It is a rather different attitude from those who "enjoyed this morning's service," or who say,



"Why do they have to sing *that* hymn?," or who come away wondering "why so-and-so can't preach." True participation means that the whole act depends on everyone present.<sup>4</sup>

*Worship and Life.* "All life must be offered to God, typified by, and comprehended in worship." (Maxwell) When worship and humanity become properly united, the goal of humanity becomes clear. That we may understand what it is we do in the service of our fellow men, worship must come first, so that the service may be God's, and not something of ours. In all our conduct, worship is the only means to disinterested service. "What Christianity offers with its fellowship and sacraments, its life of prayer and service, its preaching of the Incarnate Son of God, is the same vision in ever-increasing plenitude; vouchsafed in such measure as will avail against the worst temptations, the deepest sorrows, the most ingrained self-seeking, and will give constant and daily increase of strength, encouragement and illumination" (K. E. Kirk, *Vision of God*, p. 194). Or again, "Corporate worship involves the confession of our failure to live in the light of (our faith); the renewing of our incorporation in Him and with each other; the giving of thanks that death for us is passed; the receiving of instructions of what we are to do with our hands, our feet and our eyes that the world may feel and know His compassion; and the acceptance of His blessing on us in what we go out to do in Him and for Him in winning back His world." (George MacLeod of Iona).

*Beauty.* In all that we do in the Church, in our speaking, singing, all our actions, and in making and adorning the building we use art. This is better said by Percy Dearmer, "If you ask me, How can art be a necessary part of the worship of God, if its motive is beauty, I reply: "Because beauty is the manifestation of the Father; and this is precisely what modern Christianity has forgotten... (Goodness and Truth are His other manifestations). We can not then escape from art... there is no such thing as an inartistic service. But there is such a thing as a devilish bad service—using the words in their strictly theological sense. Whatever we do we can not avoid the practice of art; but we can avoid beauty as we can avoid truth. We can have all our arts bad, and sink our worship in misery and humiliation... The person who is untrue to beauty in his art is untrue to God. He is teaching a fundamental heresy about the nature of the Divine." (Art of Public Worship)

Realizing the truth of this, one is faced with the necessity of setting himself

4. This section has depended heavily on a recent article by D. H. C. Read in the *Scottish Journal of Theology*.



to study with others every part of worship. We do not respond to, and worship God with our minds only; yet we go on worshipping as if we did. The whole of a man's nature is concerned. To take one example only, how many of us can sit comfortably for prayers, Gospel readings, and for receiving Holy Communion? There are for prayer, for instance, many attitudes that have been tried, of which kneeling is probably the best, and sitting certainly the worst.

### Report of the Faith and Order Commission

Worship is under serious discussion by the World Council of Churches' Commission on Faith and Order. Here follows a summary of the Report of the Commission, indicating what are the chief areas of discussion at that level.<sup>5</sup>

1) *Liturgical Principles and Liturgical Tradition.* The problem of whether to draw up principles by which to test existing forms, or to reflect on what is actually being done is the problem of the relative authority of Scripture and tradition. Aid has been given to this discussion by a growing emphasis on Biblical studies by all parties, and an awareness that tradition is no mere thing of the past, but a present reality. We are all subject to tradition more than we realize or should care to admit. In practice creed usually grows out of worship. Doctrine is contained in worship, and every type of worship implies a type of confession.

2) *Corporate Worship.* This has been touched on above. Private worship, whilst essential, is based on corporate worship, the worship of the Body of Christ. To be in Christ is to be in the fellowship of the redeemed. Hence the connection between worship and Church polity and order. Many churches now feel that at least an outline of worship ought to be constant. For many groups the ideal would be a certain amount of freedom within a set order, as in the primitive Church.

3) *Free or set Prayer.* To some extent there is a movement toward the use of set prayer. It can be argued that any prayers are set by some tradition or other. And prayers can be carefully planned without being "set". The use of the Christian Year controls, to some extent, the subject and mood of prayers. Actually there are three types: (i) set liturgy, (ii) use of selected prayers, and (iii) use of extempore prayers or prayers composed for a particular service. Some long for the "prayers of the Church," whilst others in liturgical prayer miss the "personal" element. It is interesting that for personal devotions many

5. The Report, known as *Ways of Worship*, is available very cheaply.



Protestants use books of set prayers, but Roman Catholics, especially monastics, teach the use of free prayer. Actually, as J. R. P. Sclater has written, what matters in prayer is that it be "prayed" whether written or not. And in this all of us must set our houses in order.

4) *Eucharistic Worship; Real Presence.* There is now a reaction against setting the spiritual and material in opposition. Idealism, modernism, pietism, and revivalism tended to send people to the interior castle of their souls, devaluing outward acts and the rule of God over the whole of life. It may well be a result of this that great numbers in the West now go to Church, while making comparatively small protest as Christians against the social, political and economic evils of the day.

"Masic" has been too often used in the past as a reproach against the doctrine of the Real Presence. When man attempts to control things for his own ends, especially divine things, it is sin. But when God uses matter and spirit for His own ends it is sacrament.

There is widespread discussion over the relation of sermon and sacrament. For some the Word is central, for others it is the sacraments, and for still others they are complementary. The Reformers held that both are essential. Our Lord commanded both. From Barthians to Roman Catholics is an emphasis on the sacramental nature of preaching. On the other hand, many find the sacraments unique, and the Eucharist the beginning and essence of worship. The opposition of Word and Sacrament is not Biblical. Much misunderstanding is due to puritan and humanist thinking of the Word as pure spirit. This endangers not only the conception of the sacraments, but such essential doctrines as creation and Incarnation. The true sermon, like a sacrament, is an act.

Serious liturgical study is bound to center about the Eucharist—important as all other services are. In the Eucharist is commemorated not only our Lord's death, but also the whole of His blessed appearance on earth, His Resurrection, Ascension, and eternal glory.

5) *Eucharistic Worship; Sacrifice.* Luther and Calvin rejected the idea of sacrifice on the grounds that Calvary was once-for-all and could not be repeated. This is, of course, true. Biblical studies, especially of the book of Hebrews, put the matter in a new light, regarding the Eucharist as re-presentation, not repetition, when offering and communion are seen as two sides of the same thing. In this sense offering is not regarded as propitiatory. "We can not receive the sacrifice of Christ without participating in it by offering ourselves." (Hicks) In the Eucharist the celebrant is the risen Lord, uniting the members of His earthly



Body to Himself in His eternal offering of Himself to the Father. This issue is widely debated, by those who say that the only possible offering is one of praise and prayer.

6) *Baptism*. This rather than the Eucharist is perhaps more debated in North America.

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It is hoped that it can be seen from this outline that the concern of the Liturgical Movement is one for the whole life of the Church, rightly founded on the adoration of God. "The chief end of man is to glorify God, and enjoy Him forever" (Shorter Catechism). The concern for principles and for all that is done in worship is not something apart from the daily difficulties of the Christian life. Indeed it is so that the Church may be strong at her point of common union with God, in her mission and witness, that work is being done on worship. But these other aims are always subject to the prior necessity that God is to be worshipped because He is God, and we are men. "The true worship of Almighty God is an end in itself—the only ultimate and implacable end of human existence."

"Forms of worship have been called 'husks'; yet God fashions husks as truly as He fashions kernels—indeed He fashions them to keep alive the kernels" (D. H. C. Read).

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### Sacrament

*"Sacrament is a kind of safeguard against intellectualism. It is something that doesn't fit into an intellectualist scheme. They (the intellectualists) don't understand why we should have sacrament when doctrine does the whole thing. Sacrament emphasizes happening more than doctrine. For Protestantism the greatest danger is doctrinalism, dryness. I am sorry for the end of the wonderful new movement in theology; despite warnings, it is letting the Word of God become mere doctrine. What matters in Sacrament is that Christ is here."*

*(from lecture notes on a seminar given by Dr. Brunner at Tokyo Union Theological Seminary in 1954)*

*"Especially while taking part in the Sacrament, we...are freed from an idolatry of words; our Lord instituted it precisely to show us that what is of moment is He Himself, not doctrine about Him."*                      *Emil Brunner, The Divine Human Encounter, p. 111*

## Bibliography on Worship

Prepared by D. A. CLUGSTON

1. W. D. Maxwell—*Outline of Christian Worship*, Oxford University Press, 194 pp.  
Probably the best thing of its kind, and both short and easy to read.
2. O. Cullmann—*Early Christian Worship*, S. C. M., 119 pp.  
A short study of primitive Church worship (pp. 7-36), followed by a detailed study of St. John's Gospel from the point of view of worship.
3. Gregory Dix—*The Shape of the Liturgy*, Dacre, 764 pp.  
The greatest thing that has appeared for many years on the development of worship, especially Eucharistic worship.  
Technical, but very interestingly, even fascinatingly, written.
4. E. Underhill—*Worship*, Nisbet, 343 pp.  
A fine study of the various Christian branches of worship.
5. E. Underhill—*Eucharistic Prayers from the Early Liturgies*, Longmans, 128 pp.  
A very small book, it may be used with value as a devotional book. It might well be a good first book in the field, for it is through participating in worship that it becomes the necessity it must be for the Christian.
6. Brilioth—*Eucharistic Faith and Practice, Evangelical and Catholic*, S. P. C. K., 288 pp.  
A fine study by the Archbishop of Uppsala (Lutheran) of all the main Eucharistic traditions from the standpoint of their emphasis on: Thanksgiving; Communion and Fellowship; Commemoration or the Historical Aspect; The Eucharistic Sacrifice; and Mystery and Presence.
7. P. T. Forsyth—*The Church and Sacraments*, Independent press, 308 pp. Recently reprinted.  
The finest expression one knows from a Congregationalist's pen.
8. *Ways of Worship*, S. C. M. Press, 356 pp.  
A current study of the worship in the main groups represented



in the World Council of Churches, written by authorities from each Church. It was written in preparation for the Lund conference.

9. *Ways of Worship*, S. C. M. Press, 29 pp.

Report of the Lund conference on Faith and Order. The sequel to the above.\*

10. J. E. Rattenbury—*Eucharistic Hymns of John and Charles Wesley*, Epworth, 253 pp.

11. J. C. Bowmer—*Sacrament of the Lord's Supper in Early Methodism*, Dacre, 244 pp.

Two recent books on the early Methodist worship. It would shock some Methodists to know that J. Wesley communicated every four or five days from the time of his confirmation, and advocated "constant communion."

12. O. Wyon—*Altar Fire*, S. C. M., 127 pp.

A most excellent devotional book of meditations on the Eucharist.

13. W. D. Maxwell—*Concerning Worship*, Oxford University press, 153 pp.

A practical study of worship, using as its basis a service whose order is like the Eucharist (C. of E. call this order "Ante-communion"). Very useful, even if one does not use that order (but one should!).

14. E. Hayman—*Worship and the Common Life*, Cambridge University Press, 152 pp.

An excellent study of what the title says.

15. T. S. Garrett—*Liturgy of the Church of South India*, Oxford University Press, 75 pp.

This is of value to us here in Japan, as showing a "Young Church" seriously considering its worship.

16. Geo. Hedley—*Christian Worship*, Macmillan, 288 pp.

A survey that makes available the worship practices, thinking, philosophy, and errors of our time, written from an American point of view.\*\*

### Some New Materials on Worship in Japanese

*On the Worship of the Church*, by D. A. Clugston (translated by Yoichiro Saeki),

\* A summary of this pamphlet may be found in the article by D. A. Clugston, pp. 206-208 in this issue.

\*\* Reviewed by D. A. Clugston in the *Japan Christian Quarterly*, July 1954.

To be published soon by the Youth Department of the Nippon Kirisuto Kyodan. (Japanese title not yet decided.)

This book will deal with the following topics:

Movement—in one service

—in a year—the Christian Year

—types of order

Prayer—moods and types

Other elements of worship

Holy Communion

Appendices: Orders of worship; examples of moods and types of prayer.

*Communion Worship Service*, arranged by P. Lee Palmore and the Rev. Mr. Haibara. May be ordered from Mr. Palmore, Hanayama-cho, Nagata-ku, Kobe. (Copies in *Kanji* ¥ 5 per copy; in *Romaji* ¥ 20 per copy.)

Printed in Japanese *Kanji* and *Romaji* to meet a need to make it possible to have a Communion Worship Service in which the congregation may really participate. This service provides an order of worship for a regular Sunday morning service or otherwise, with places for appropriate hymns, printed responses, prayers of praise, and confessions, a place for the Communion Meditation or regular sermon, and the regular communion prayers of consecration and distribution, etc. all printed in. Clear, easily read print. One copy needed for each worshipper. (This notice is reprinted from *The Interboard Bulletin*.)

*The Four Seasons of Church Life*, Nippon Kirisuto Kyodan Shuppanbu (Kyodan Publishing Dept.) English mimeographed copies available from Rev. Tomojiro Iwatsuka, Director of Iimorino Center, Hojo-cho, Kasai-gun, Hyogo-ken, for ¥ 40.

Iimorino Center, under the direction of Tomojiro Iwatsuka and Richard Norton, have put out a short pamphlet on church life which the Kyodan is publishing. The pamphlet was originally prepared and used at Iimorino Center in a pastor's conference, and since has been revised and used by a group of pastors working with the Center, and is now being made available to all churches. The purpose of the pamphlet is to



urge all churches to make better planning on a year's scale, by putting equal emphasis on the inner spiritual life of the church (Lay Training), and on the outreach of the church into society (Evangelism). The main point of the pamphlet is that real evangelism will not be possible in our churches until the inner spiritual life of the church has been strengthened. The plan follows the main outline of the church calendar, making many suggestions for the various seasons of church life.

Fukatsu, Fumio, editor ; *Chorale shu*, Fujimi shuppansha, 250 yen ; to be published in November 1956.

A collection of about 100 standard German chorales, compiled by Pastor Fukatsu in cooperation with Dr. Emil Brunner and Dr. W. Weischedel. It will contain also a standard order of the liturgy and a list of Bible readings according to the Christian year.

Shepherd, Massey H ; *Kirisuto Reihai no genri*, in "Shingaku no koe," February 1956, published by the Chuo Shingakuin of the Nippon Seikokwai.

This is a part of the material delivered as lectures to the Seminary community and friends in June 1955. (Similar material is available in English under the title *The Gospel and Non-Christian Cultures*, in the Winter 1955 issue of "Japan Missions," published by the Japan Liaison Office of the Protestant Episcopal Church.)

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*Pastor Yuki's article and those which follow it, from several denominational points-of-view, present something of the history and rationale of worship in these groups. They also indicate what are thought to be a number of the problems most in need of attention in the development of the understanding and practice of worship in the "young church" of Japan.*

## Some History and Problems of Christian Worship in Japan

KO YUKI

Modern Protestantism's emphasis on individual, experienced faith promoted a tendency to think liturgy unimportant. However, with the rise of Barthian theology after the First Great War, Protestants have come to respect both Word and Sacrament, and with the rise of social thinking, have come to stress the corporate nature of the Church. These changes have led to a revaluation with regard to liturgy, which has become both an important subject of theology and an influential movement in the Church. The liturgical movement has existed since the last century in the Roman Catholic, Anglican, and German Evangelical Churches, but only comparatively recently has it reached the non-liturgical Protestant Churches.

In Japanese Protestantism also, and in its largest denomination, the United Church of Christ in Japan (*Nippon Kirisuto Kyodan*), this tendency is showing itself in various ways. But as in this matter things common to the whole world and things special to Japan are intertwined, we need to glance at the history of Christian worship in Japan in order fully to understand what is happening. This article will limit itself to the worship of the Nippon Kirisuto Kyodan and of those denominations out of which the Kyodan was formed.

### I. The Early Days

Wherever the Church is, there is Christian worship in some form; and so, when the first Protestant missionaries preached the Gospel in Japan there was of course Christian worship. But as worship for Christians is something taken for granted, we find no detailed record of it in the history of the early days. The earliest record I could find is in a document dated January 9, the 5th year of Meiji (1872)—a time just before the official Ban on Christianity was lifted, when missionaries who had been watching for their opportunity were all beginning their work at once. The document is the report of a Government spy, Mamoru Masaki (alias Shokichi Momoe), who had been sent to investigate the school of Luis Pierson in Yokohama. He reported: "Every day they zealously make them read the Bible, sing hymns, and pray to God."<sup>1</sup> We may assume that there were preaching

1. Ozawa Saburo, *Bakumatsu Meiji Yasokiyoshi Kenkyu*, Ajia Shobo, 1944, p. 340



messages also. The same spy reported also on the missionaries' conference which opened in Yokohama on August 21 of the same year. His report states:

They begin the meeting at 2 p.m. First they sing, then read the Bible, then pray, then after making a promise (*yaku*) to God they discuss business until 6 p.m., and at the end of the meeting they pray to God again.<sup>2</sup>

The "promise to God" may have been the Apostles' Creed. We may suppose, although the report does not mention it, that they also held the Lord's Supper. Masaki's report mentions also the translation into Japanese of the "Three essential articles" (*Sanyobun*)—The Commandments, Lord's Prayer, Apostles' Creed—and these may have been used in worship.<sup>3</sup>

We also have two documents of Church Rules and Order (*Kokai Teiki* and *Kaichu Reisoku*) of the Yokohama Christian Church (Yokohama Kirisuto Kyokai) established in March, 1872. They consist of "Statement of faith regarding the Bible," "Rule of the Christian Life," and "Rules of the Church," and contain the following item on worship:

Those who wish to join the Church must know what the Church means. The brethren, gathered together in the name of the Lord, become one body, and desire to receive the grace and aid of the Savior.<sup>4</sup>

This expresses, though not clearly, the basic idea that the purpose of the worship service is to build up the Church as the Body of Christ.

These early documents give us a general idea of the form and spirit of the first Protestant worship in Japan. This simple and free type of worship was naturally suited to a newly-evangelized country. Moreover, it was simply the worship of the non-liturgical churches in America at that time transplanted to Japan, and naturally expressed the common elements in the worship of those churches—Presbyterian, Reformed, Congregational, Baptist, Methodist—to which the majority of missionaries belonged. But at the same time it kept the basic idea of Christian worship from Apostolic times: that when all the members of the Body of Christ, once a week and more, gather and worship together, each becomes conscious that he is part of the whole Body, and the life of the whole Body flourishes.

## II. Liturgical Work in the Early Meiji Era

Open evangelism began in the 5th year of Meiji (1872) and especially during the second Meiji decade (1877—1886) Christianity made striking progress. In 1877 there had been 44 churches and 1617 Christians, but in 1886 there were 143 churches and 13,000 Christians.\* The publication of Christian books also flourished. The translation of the New Testament was completed in 1880 and that of the Old Testament in 1887. The first

2. *ibid.* p. 352

3. *ibid.* pp. 358–360

4. *ibid.* pp. 391–393

\* For an eye-witness account of Christianity during this period, see the excerpts from Kanzo Uchimura, *How I Became a Christian, Out of my Diary*, on pages 281–4 of this issue. *ed.*

Japanese hymn book, *Christian Hymn Collection (Kirisutokyo Seikashu)* (Methodist), was published in 1884, and the *New Selection of Hymns (Shinsen Sambika)* (Presbyterian and Congregational), more excellent in content, in 1888. Furthermore, in the realm of thought, we have *Outline of the Truth (Shinri Ippan)* by Masahisa Uemura, published in 1884, and *New Theory of Church and State (Sei-Kyo Shinron)* by Hiromichi Ozaki, in 1886.

In the same period, we must not overlook two books on liturgy, *The Christian Worship Service*<sup>5</sup> and *The Christian Church and the Sacraments*.<sup>6</sup> The former is thought to have been written in 1882 by Edward R. Miller of the Dutch Reformed Church, and the latter was written by David Thompson (Presbyterian) and translated by Kojiro Suzuki in 1885. As these are remarkable as the first Protestant books on liturgy in Japan, I shall give their contents briefly here.<sup>7</sup>

*The Christian Worship Service* begins with an "Order of Bible Readings for the Day," giving readings from the Old and New Testament to be read at morning and evening services on every Sunday of the year. The readings follow a very simple Christian Calendar divided into three seasons, Christmas, Easter and Pentecost. Next is an "Order of Public Worship for Morning and Evening Services," which I shall describe in detail later. Thirdly, the book contains "Prayers for Special Occasions" including a Japanese translation of Butzer's Litany, prayers for before and after the sermon, prayers for before and after explaining the Catechism, morning and evening prayers, prayers for the Emperor, the Imperial Family, ministers of state and government officials, a prayer for all men, a prayer for good weather, and a prayer to be used in seeing off one who is going abroad. The fourth section, "Articles of Faith," contains the Apostles', Nicene, and Athanasian Creeds. The rest of the book consists of ceremonies for baptism, confirmation, the Lord's Supper, laying on of hands (ordination), induction of a minister, laying a cornerstone, dedication of a church, weddings and funerals, and also, interestingly, rites for excommunicating and for re-instating a church member, and rites for the ordination of elders and deacons. The above contents show us definitely that this is a book of the Reformed Church.

The other book, *The Christian Church and the Sacraments*, consists of nine essays, the first three on the Church, the ministry, and faith respectively, and the remaining six on liturgy. The sacraments, it says, are effective through the work of the Holy Spirit; moreover, the New Testament's sacraments are two, Baptism and the Lord's Supper, and the other so-called sacraments of the Roman Church are not based on the Bible. The book upholds infant baptism and emphasizes the special importance of the Lord's Supper.

Let us return now to the "Order of Public Worship" in the previous book, *The*

5. *Kirisutokyo Reihaishiki*. This book is in the Saba Bunko of the Hikaku Bunka Kenkyujo of Tokyo Joshi Daigaku.

6. *Yasokiyokai oyobi Reiten*. This book is in the library of Tokyo Shingaku Daigaku.

7. In addition to these two books, there was another book on liturgy published in the Meiji Era, *Reihaigaku*, written by a foreigner (whose name was pronounced "Apamu" in Japanese) and translated by Hatanoshin Yamaga. This book used to be in the library of the Rev. Umenosuke Bessho, but now it cannot be found in the library of Aoyama Gakuin, which received Mr. Bessho's books.



*Christian Worship Service.* It is divided into morning and evening services for the Lord's Day (*Shujitsu*). The morning service is as follows:

- |                                 |                                      |
|---------------------------------|--------------------------------------|
| 1. Invocation and Lord's Prayer | 5. Prayer (Litany or written prayer) |
| 2. Call to worship              | 6. Hymn                              |
| 3. Bible reading:               | 7. Sermon                            |
| Ten Commandments                | 8. Prayer                            |
| Our Lord's summary of the Law   | 9. Offering                          |
| Readings for the day            | 10. Hymn                             |
| 4. Hymn                         | 11. Benediction                      |

The evening service differs only in the insertion of the Apostles' or Nicene Creed after the first hymn.

The order of service, with its Invocation, Call to Worship, Litany and written prayers, has harvested the legacy of Church history, and compared to the services then in use in Japan it is quite liturgical. Its author, Miller, rather than adapting himself to actual Japanese conditions at that time, has given us almost unchanged the order of worship then in use in the staid Reformed Church in America. The service as a whole is well planned and far above the general level of that time. Consequently, it is very doubtful to what extent it was actually used in Japan. Perhaps even in Reformed churches it may scarcely have been used. If it had been used and if its use had spread, the worship of the Japanese Church would have become a very different thing; but because it went a little too far for those times, it was not used so much.

### III. A Thirty-Year Standstill in Worship

From about the middle of the Meiji Era to the middle of Taisho (1890—1920) was a period in which Japanese national feeling was strong and in which, through victories in three wars, Japan's position in the world went up greatly. Christianity during this time met many difficulties, but on the whole it went forward and the number of churches and believers increased a little. However, as regards theory or practice of worship there is nothing special to mention. There were no new experiments in worship, nor was any progress made in study in this field. Most churches did nothing more than repeat their customary simple service without any change. The usual service consisted of hymns, Bible reading, prayer, sermon, offering, announcements, and benediction, with slight changes only in the order of these items. In addition, the Lord's Supper was held either about four times a year or about once a month. It may be said that during this long thirty-year period the worship of the Japanese Church was at a standstill.

As a test, let us look at the printed rules used by the major denominations during this period. In the "Presbyterian Articles of Faith and Order" (published in 1907 and 1929), the "Japan Congregational Manual" (1907 and 1929), and the "Rules of the Evangelical Church" (1927), we find no directions for or order of public worship. The order and form of worship was left to the freedom of each individual church and no model or

standard of worship was given, because each church merely took over, without reflection and without thinking there was any problem, the customary forms of worship that it had received.

Only the "Japan Methodist Book of Doctrine and Order"<sup>8</sup> included an order of public worship, which was as follows:

- |  |                              |
|--|------------------------------|
| 1. Musical prelude                     | 9. Announcement and Offering |
| 2. Hymn                                | 10. Hymn                     |
| 3. Apostles' Creed                     | 11. Sermon                   |
| 4. Lord's Prayer                       | 12. Prayer                   |
| 5. Anthem or other musical performance | 13. Hymn                     |
| 6. Old Testament reading               | 14. Doxology                 |
| 7. Doxology                            | 15. Benediction              |
| 8. New Testament reading               |                              |

Some notable points are: the first use of an anthem or other musical performance, the saying of the Apostles' Creed, the division of the Bible reading into Old Testament and New Testament, and the placing of announcements and offering before the sermon. This order of service, while made with reference to that of the American Methodist Church, seems to have been based on actual Japanese conditions, and proved very suitable when used in this country. Therefore, it was very widely used by Methodist churches and served as a standard before the United Church of Christ in Japan was formed.

#### IV. Early Showa: New Thought in Worship

Entering the Showa Era, Japanese Christianity received from within and without two new stimuli, Barthian theology and social thought. These two things brought a fresh breath of air into the long-stagnant worship life of this country. Barthian theology, which emphasizes both Word of God and Sacrament, made us realize the importance of the worship service, while social thinking, stressing the corporate nature of the Church, taught us the solidarity of the service. As a result, we looked at the worship service with new eyes. We realized that up to that time our worship had been carried on too unconsciously and was disjointed and poor. Of course, there were other causes too for this new consciousness, especially the study of the Church Fathers and Reformers, the development of liturgics in Europe, and the change in the form of service in America; but the strongest direct influence came from Barthian theology and social thought.

Among those who thus wanted to study and reform the worship service were Moto-kichiro Osaka of the Presbyterian Church (*Nihon Kirisuto Kyokai*), Takashi Koizumi of the Lutheran Church, Yoshio Morimoto of the Congregational Church, and Ko Yuki of the Independent Church. Their results and conclusions came out in various ways: a book, *The Doctrine of the Lord's Supper* (*Seisanron*), by Osaka, magazine articles by Koizumi and Morimoto, and in *Outline of Christian Worship* (*Kirisutokyo Reihagaku Josetsu*) by

8. *Nihon Mesojisuto Kyokai Kyogi oyobi Jorei* 1916, 1928



Yuki. As these writings can no longer be found, I want here briefly to introduce my own book and the tendency of liturgical study at that time.

My book, *Outline of Christian Worship*<sup>9</sup>, had in the Preface the subtitle, "Two tendencies in Christian worship," and an explanation of the method to be followed by the book. The Preface stated that the special characteristics of Christian worship arose through the blending of two opposites which go back to Old Testament times: the prophetic spirit and the priestly spirit. In the first chapter, "The origin of Christian worship," I described how the worship service and the Lord's Supper were formed in the primitive Church. In the second chapter, "The worship service of the early Church," I explained the various elements of the service and used the 4th Century Syrian liturgy as an example. In the third chapter "The Greek Orthodox Liturgy" and the fourth, "The Roman Catholic Liturgy," I presented both historically and practically the good and bad points of each. In the fifth chapter, "Worship of the Protestant Churches," I introduced and criticized the worship of the German Evangelical Church, the French Reformed Church, and the Church of England. In the sixth chapter, "Problems of Worship at the Present Time," after describing the liturgical movement in Europe and America, I touched on such points as artistic expression in the present worship service, corporate spirit, and objectivity. Then I examined the Protestant worship service, taking as examples the order of service in the English Free Churches, the American community church, and finally my own tentative order of service.

My tentative order of service<sup>10</sup>, while respecting traditions of the past and considering psychological effects, took as its basis the essence of the Gospel and was, so to speak, worship as an expression of the Gospel. It included consecration from the world, God's revelation of His presence, confession of sin, assurance of atonement, God's promise and our response, praise and adoration, intercession and union, revelation and inspiration, the offering of thanks, and sending into the world. These different elements took concrete form as follows:

- |                                     |  |
|-------------------------------------|--|
| 1. Organ prelude (silent prayer)    | 12. Responsive reading of psalm or chant |
| 2. Call to worship                  | 13. Prayer of intercession               |
| 3. Hymn                             | 14. Announcements                        |
| 4. Exhortation to confession of sin | 15. Hymn                                 |
| 5. Prayer of confession             | 16. Sermon                               |
| 6. <i>Kyrie</i>                     | 17. Prayer                               |
| 7. Bible words about forgiveness    | 18. Offering                             |
| 8. Lord's Prayer                    | 19. Hymn or doxology                     |
| 9. Reading of the Bible             | 20. Benediction                          |
| 10. Confession of faith             | 21. Organ postlude                       |
| 11. <i>Gloria Patri</i> or Anthem   |  |

I did not expect that this order of service would be put into immediate use in the Japa-

9. Included in the Kirisutokyo Kyotei Soshō series published by Nichidokushoin, 1936

10. Yuki, *Kirisutokyo Reihaigaku Josetsu*, pp. 218-219

nese Church, but only that it would give an impulse toward improving the worship service. At my own church, with a few modifications, we used it from the time it was published (1936) to the end of the War. After the War, when suddenly many non-Christians began coming to church, out of evangelistic concern for them we have been using a more simple service. However, here and there younger ministers who have got suggestions from this book are using similar orders of service.

## V. Worship in the United Church

When in 1941 the Protestant denominations in Japan formed the United Church of Christ in Japan (*Nippon Kirisuto Kyodan*), it adopted the principle of respecting the worship tradition of each member church. Therefore, from the liturgical worship of former Anglican and Lutheran churches to the extremely free services of former Holiness and Friends, there was great variety in worship. Then, because there was a widespread desire for a rule about what were the important sacraments and ceremonies, the Committee on Order (*Shikibun Inukai*) was set up within the Kyodan Kyogaku Kyoku with the task of making a Book of Common Order (*Shikibun*). As the War became more intense, this task could not be completed. But after the War the Committee was set up again and made a new beginning, gathering together the scattered manuscripts and replacing the parts that had been lost. At last in the summer of 1948 the work was completed, was approved by the Kyodan General Assembly in the autumn of the same year, and published the following year as the "Book of Common Order of the United Church of Christ in Japan" (*Nippon Kirisuto Kyodan Shikibun*). The Preface states.

These ceremonies, to speak from the standpoint of the Protestant Church are not absolutely fixed and unchangeable, but are to be used as a standard. Therefore, each church and church committee is free to adopt them or not, and it is left to the judgment of those using this book whether to omit certain parts or not. It is not intended that the users should regard it as a binding law, but that they should use it in dependence upon the help of the Holy Spirit.

The "Book of Common Order" contains two parts. The first consists of the Apostles' Creed, the Lord's Prayer, and Benediction. The second contains an order of service and forms for the sacraments and other ceremonies. These ceremonies include: baptism, baptism of a child, benediction of children, confession of faith (confirmation), the Lord's Supper, ordination (laying on of hands), dedication of Church workers, foundation of a church, induction of a new minister, induction of an evangelist, seminary entrance ceremony, induction of church officers, induction of Sunday School principal and teachers, laying the corner stone of a church, dedication of a church building, engagement ceremony, wedding ceremony, ceremonies for when the body is put into the coffin, for the night before the funeral, for when the body is taken from the house, the funeral ceremony itself, a cremation ceremony, a burial ceremony, and so forth.

By the time this book was published, the Anglicans, Lutherans, Friends and extreme



Holiness churches had already left the Kyodan, so the problem of meeting their widely different demands had ceased to exist. Consequently, the order for the various ceremonies combines in general the spirit of the Presbyterian, Congregational, and Methodist Churches. The inclusion of so many funeral ceremonies corresponds to the established Japanese practices of treating the dead body with great respect.

When this book was republished in 1953, the only change in contents was the omission of the Seminary entrance ceremony. The order of service is a little changed in the 1953 edition, and is as follows:

- |                       |                         |
|-----------------------|-------------------------|
| 1. Organ prelude      | 10. Confession of Faith |
| 2. Call to Worship    | 11. Sermon              |
| 3. Doxology           | 12. Prayer              |
| 4. Lord's Prayer      | 13. Hymn                |
| 5. Responsive Reading | 14. Offering            |
| 6. Hymn               | 15. Announcements       |
| 7. Bible Reading      | 16. Doxology            |
| 8. Prayer             | 17. Benediction         |
| 9. Hymn               | 18. Organ Postlude      |

In this order of service, only two things—the Call to Worship and Confession of Faith—have not been in general use up to now in Japanese Protestant worship, and to these a note is added that they may be omitted. On other points, as it simply leaves just as it is the order of service in most Protestant churches, it shows no special progress or leadership. But as it fits so closely the actual condition of Kyodan churches, it is being widely used by them.

In April 1955 the Hymn Book (*Sambika*) Committee of the Kyodan began to publish the magazine *Worship and Music* (*Reihai to Ongaku*). Since that time the contents of the magazine have been enriched and readers are increasing. The aims of this magazine are to promote the improvement of Christian worship in Japan, the development of Church music, and the study of hymnology. While music is its central concern, at the same time it wants to promote the production of other forms of Christian art, and to prepare a suitable spiritual climate in which the Gospel can grow. In accordance with this aim, the magazine has already published essays by great scholars and artists, including Emil Brunner and Edmund Blunden. In its study of worship, beginning with my introduction of Cullmann's idea of worship, it has since published detailed essays on the worship of the Old Catholic, Greek Orthodox, Roman Catholic, Lutheran, Reformed, Anglican and other Churches. This magazine, in the future, should play the role of leader and pilot for Christian worship and music in this country.

But at the present time Japanese Protestant worship faces a difficult dilemma. After the War, a large number of non-Christian inquirers began attending church, and at churches which are active in evangelism sometimes a third or a half of the participants in the service are non-Christians. For the sake of believers it is desirable to adapt the

traditional elements of worship and perfect the worship service; but for the sake of non-believers and seekers a more simple evangelistic service is better. So two opposite demands have arisen.

## VI. Present Problems

Now, having traced the history of worship from the beginnings of Japanese Protestantism to the *Book of Common Order* of the post-War United Church, I shall speak briefly about the various problems of the present-day worship service in Japan.

One of these problems concerns *the order of the service*. Many Japanese clergy who have come in contact with the theological world of Europe and America and have been influenced by the liturgical movement of advanced countries are dissatisfied with the present order of service and are trying hard to reform it. Each of them, learning in some cases from the German Evangelical Church or from the Church of England or getting suggestions from my *Outline of Christian Worship*, has made various efforts to make the service of his own church more rich and alive. In particular, the Rev. Ken Saeki, pastor of Shinagawa Church, published this year the *Guide to Worship (Reihai no Shiori)* which is being used as an experiment at his church.\* It contains the following order of service:<sup>11</sup>

- |                                    |   |
|------------------------------------|---|
| 1. Organ prelude                   | 16. Bible reading   |
| 2. Hymn                            | 17. Choir   |
| 3. Prayer of praise by leader      | 18. Sermon  |
| 4. Praise sung by congregation     | 19. Prayer  |
| 5. Ten Commandments                | 20. Baptism, Reception of new members, or<br>Induction of church officers |
| 6. Prayer of confession            | 21. Hymn  |
| 7. Anthem by choir (silent prayer) | 22. Bible words about the Lord's Supper                                   |
| 8. Responsive reading of psalm     | 23. Prayer about the Lord's Supper  |
| 9. Announcements                   | 24. Words of institution from the Bible                                   |
| 10. Bible words about offering     | 25. Communion   |
| 11. Offertory prayer               | 26. Communion hymn by choir   |
| 12. Offering                       | 27. Doxology  |
| 13. Apostles' Creed                | 28. Benediction   |
| 14. Pastoral prayer                | 29. Organ postlude  |
| 15. Lord's Prayer                  |   |

In this order of service the historical elements of Christian worship are gathered in. Also, as in Europe and America, the announcements and offering are before the sermon. Furthermore, the Lord's Supper is held every Sunday, as the late Motokichiro Osaka also used to insist. Compared to the order of service in most present day churches, this is a boldly liturgical one, and we must estimate highly the courage of Mr. Saeki who put it into practice. But whether or not a congregation long accustomed to a non-liturgical

11. *Reihai no Shiori*, pp. 12-56

\* See the article on Shinagawa Church, "Worship the Heart of a Church's Life," by David Van Dyck on pages 247-55 of this issue. *Ed.*



service can follow this rapid and radical reform cannot be seen until the experiment has been tried for a few years\*

Next, there is the problem of *the Lord's Supper*. As we have seen, at Shinagawa Church the Lord's Supper is held every Sunday. This is not just the idea of a few Japanese ministers, but is an expression of the world-wide liturgical movement. It is, moreover, a significant practice founded upon the Bible and early Church Fathers, because, without both Word of God and Sacraments, the Church cannot perfectly exist as the Church. Therefore, it is natural that the present-day Protestant Church has come to respect the Lord's Supper and appreciate its importance.

But to respect the Lord's Supper is not necessarily the same thing as to hold it frequently. Calvin, in view of the Sacrament, in order not to lose spiritual preparation for it, limited the celebration of the Lord's Supper to once a month.\*\* In the present age, when it is easy to be efficient in preparing for the Sacrament, it might be better to decrease even more the frequency of celebration in order to increase its dignity. If we consider the weakness of human nature, we may see it as a danger to hold the Sacrament too frequently through respecting it too much. In short, we should determine the frequency of the Sacrament within the limit of what will enhance its holiness and dignity. At Higashi-Nakano Church where I am pastor, we hold the Lord's Supper twice a year, on the evening of Maundy Thursday and about the time of World Communion Sunday. We hold it as solemnly as possible, urging every member of the church to be present to receive this grace.

Thirdly, there is the problem of *the Church Calendar*. The Church Calendar is used in the Sei Ko Kai (Anglican) and Lutheran Churches, but the Kyodan, which has inherited the tradition of the Nonconformist Churches up to now has not used it.\*\*\* Most Kyodan churches keep only four great observances: Christmas, Holy Week, Easter and Pentecost. The fact that Miller in 1885 in his *Christian Worship Service* published a simple Church Calendar and daily Bible reading plan was quite exceptional. However, the recent liturgical movement stresses the importance of Church Calendar and Bible lectionary, and also their educational value is coming to be more and more appreciated, in Japan as well as elsewhere. Already some Kyodan churches are using these things to some extent. However, in former times the European Calvinist Church rejected the Church Year as an impure tradition not founded upon the Bible and early Church, and the Puritans even shed their blood to resist it. Following in their tradition, the Kyodan must use caution in adopting it, discriminating between those practices which are Biblical and evangelical and those

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\* Cf. Mr. Saeki's description of how the changes at Shinagawa Church took place, in the article by Mr. Van Dyck, pp. 248-50. *Ed.*

\*\* Cf. the references to Calvin in Mr. Van Dyck's article, p. 249, and Mr. Saeki's answers to criticisms of the weekly communion, p. 250. *Ed.*

\*\*\* Cf. also the discussion of this problem in the article by Mr. Fukatsu, p. 241, and his discussion of the right way to celebrate Christmas, p. 242. *Ed.*

which are not.\* We must study the history of the Church Calendar and learn the differences between Roman, Anglican and Lutheran traditions; then looking at them all together from a critical point of view, we must make an impartial decision. That is one of the great tasks of the Kyodan.

Space forbids discussion of other present-day problems of worship in the Japanese Church. But these problems include the following:

- Church music\*\*, especially how we should use the choir and organ,
- Church architecture\*\*\*, especially where we should place the altar and pulpit,
- Clerical garb (the problem of the gown),
- Actions in worship (sitting, standing, kneeling)\*\*\*\*.

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### Word and Sacrament

*"The Word of God is not the same as a doctrine, something which can be grasped by theological concepts; the Word of God is the creation of communion, communion between God and man, communion also between man and man. Faith, that faith which the preaching of the Word of God is intended to create—what is it? Is it not this, that God breaks through that wall of isolation which stands between God and man, as well as between man and man? ... (Is it not) communal existence, ... what the New Testament calls **Ekklesia**?"*

*"Now let us consider what in the New Testament the so-called Sacraments mean. If a pagan was baptised was it not this, that he received the Holy Spirit and was, so to speak, grafted into the Body of Christ? If the disciples ate bread and drank the cup of wine in memory of the death of their Lord, was it not that they experienced the presence of their Lord Jesus, and by that were formed into His Body? Sacramental existence is the same thing as communal existence through communion with the Christ who is the Spirit ... Word and Sacrament **are** one and the same thing, namely, God's action by which He makes men one with Him and one with one another, through the gift of His Son and of His Spirit."*

*Emil Brunner, **The Church in the New Social Order**, London, 1952, pp. 21-2*

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\* What is chiefly feared here, mediaeval accretions or modern ones like Mother's Day, Flower Day, and the large role played by Santa Claus and Easter chickens etc. even in Christian circles? (Cf. for example, the cards provided by the Christian Literature Society for Easter, or the offering envelope used this year at a certain "liturgical church" in Tokyo with a picture of a procession of chickens in surplices carrying the Cross!) *Ed.*

\*\* The problem of Church music is discussed in the article by Mr. Fukatsu, pp. 237-42, and in other articles in this issue. *Ed.*

\*\*\* See the photographs on pp. 243-6 showing some recent tendencies in Japanese Church architecture. *Ed.*

\*\*\*\* Cf. the discussion of posture for prayer in the article by Mr. Clugston, p. 206. *Ed.*



# Varieties of Worship Experience

## Worship in Evangelical Churches

KENNY JOSEPH

If a foreigner were parachuted from an airplane into a typical Japanese evangelical worship service what would he notice that was different from his homeland? Or, what would be the main difference between a typical evangelical worship service and, say, an Anglican service, in Japan?

From the churches I've observed while evangelizing on the four islands I'm forced to agree with a station missionary who said, "One thing you would certainly notice—monotonous sameness in most churches, regardless of name."

A certain Presbyterian church pastor has an interesting hobby—collecting church programs. As we scanned over his scrapbook we were struck by the regularity in orders of worship.

Typical of most conservative worship services was the "Seijitsu Reihai no Keishiki" (order of Sunday Worship) of the Nakano Nihon Domei Kirisuto Kyokai which is given below;\*

The position of the offering and announcements has been a matter of much discussion between Western missionaries and Japanese pastors. Most conservative churches place these after the sermon in their effort to make the sermon central. However, many missionaries say this completely distracts from the effect of the sermon and people go home thinking how much they put in the offering plate or trying to remember the date and place of the last announcement instead of being convicted in their hearts by the sermon. Thus wherever a missionary is leader these are usually placed before the sermon. It has

\* SEIJITSU REIHAI NO KEISHIKI

NAKANO NIHON DOMEI KIRISUTO KYOKAI

- |                 |   |             |                  |
|-----------------|---|-------------|------------------|
| 1. Sogaku       | Prelude (Organ)                           | 9. Sanbika  | Hymn             |
| 2. Sanei        | Hymn (Gloria Patri)                       | 10. Sekkyo  | Sermon           |
| 3. Shu no inori | Lord's Prayer                             | 11. Kito    | Prayer           |
| 4. Kodokubun    | Responsive Reading                        | 12. Sambika | Hymn             |
| 5. Sambika      | Hymn                                      | 13. Kenkin  | Offering         |
| 6. Kito         | Prayer                                    | 14. Hokoku  | Announcements    |
| 7. Seisho       | Bible Reading from Old and New Testaments | 15. Shoei   | Hymn (Dexo logy) |
| 8. Shitoshinjo  | Apostle's Creed (once a month)            | 16. Shukuto | Benediction      |

been pointed out, however, "If the sermon is good and the people are blessed they will not only take away a blessing but be inspired to give twice as much if the offering is afterwards."

Wherever possible, choirs are encouraged. Communion is usually served once a month only to believers. Also a Kenjishiki (dedication of infants) is usually held on Children's Day.

Another problem of the worship service is the fact that even though the morning service is for worship and the evening is usually an evangelistic service, most of the unsaved come in the morning and very few unconverted come at night. Therefore, some alert pastors and missionaries simply reversed the order and made the morning worship service an evangelistic service, and the evening a time for Bible teaching.

Another pastor pointed out, "Historically, we have almost unconsciously adapted our morning worship service to our audience. Usually there are unconverted present; so if we have a 3-point sermon, two points are aimed at the Christians and one point to unbelievers. Then two or three times a year we usually have a dendo reihai (evangelistic worship service), usually on Pentecost Sunday, and, of course, at Christmas and Easter." A Presbyterian pastor has pointed out that you can pretty much divide evangelical churches by what songbook they use. For instance, wherever the *Revival Songbook* is used, that church is of "Holiness" persuasion or missionary-directed, while other churches usually use the *Hymnal*."

Though the majority of evangelical pastors and missionaries have reservations with respect to the Japan Bible Society's colloquial translation, roughly 60 % to 70 % of them use the new translation. According to one, "The rest will hold to the old literary translation until a better colloquial translation appears."

Writing in *Hyakumannin no Dendo* (Evangelism for the Millions) Pastor Matsuda says, "The sermon is God's Word to be preached to those who worship, praise, seek after and pray to God, and is quite different from other lectures.

"In the Roman Catholic Church the center is the altar where Mass is said, but in evangelical churches the most important place is the central pulpit where the sermon is preached. That the sermon occupies the most important place in the service of the evangelical church is one of its marked characteristics. Since a sermon is the Word of God spoken by a living personality, only those people are eligible to preach who believe that the same Gospel of Christ which saves the preacher himself is the only means of salvation for all the other people in the world. Therefore, the sermon, in its nature, should be preached only by one who has experienced salvation from sin and redemption by the blood of the cross."

Even though the title "worship service" conveys a rather quiet, meditative attitude, the true evangelical pastor is conscious of the promise, "I will come as a thief in the night" and with this blessed hope he strives to preach as a dying man to dying men in the fulness of the blessing of THE GOSPEL OF CHRIST.



## **Lutheran Worship**

*SHIRO AOYAMA*

### **The Past**

The supervision of evangelism in the Lutheran Churches of Japan, up to the beginning of the late war, was in the hands of the "Foreign Missionary Section" of the United Lutheran Church in America, for the most part, while the Finland Lutheran Church undertook to oversee the remainder. It was because of this dual relationship that worship in the Japan Evangelical Lutheran Church took two forms.

The beginning of the Lutheran Church in Japan may be said to be a service of worship on Easter Day, April 2, 1893, at Saga City in Kyushu. From the very first, some form of worship was felt necessary. Hence in July of that year a simple order for the celebration of the Holy Communion was translated and first used. From that point on, for four years, a translation of more or less complete orders for services of worship was undertaken, paralleling the development of the work of missions. This was completed in 1897 and published as "Orders for Worship." This included orders for Holy Communion, Morning and Evening Prayer, Baptism, Confession, together with introits, collects, etc. There was, however, no provision for the use of music.

In 1923, as the organization of churches went on and many churches were built, it was recognized that the "Orders of Worship" of 1897 was not suited to their use. A translation with revision of the "Common Service Book" of the Lutheran Churches had been begun in 1919. The work was completed in 1925 and approved at the General Synod of that year. It provided for music, so that services could be sung for the first time.

Under the circumstances imposed by entry into the Kyodan (United Church of Christ in Japan), during the war, worship in the Lutheran Churches was simplified. The Japan Evangelical Lutheran Church left the Kyodan after the war and republished its previous "Service Book" with some further revision. This book has been used to the present.

The Churches descended from the Finish Lutheran Church united with the Japan Evangelical Lutheran Church in 1953, but have maintained their former patterns of worship.

### **The Present**

Following the war, over ten groups of Lutheran missionaries came to work in Japan, from America, Finland, Norway and other countries. They formed a conference of all Lutheran missions. Some of the Churches in the conference have adopted for their worship the orders of the Japan Evangelical Lutheran Church; others have followed more simple patterns; while still others have not followed any particular patterns at all. There is, presently, a liturgical commission of the Japan Evangelical Lutheran Church preparing

worship orders to meet two demands, one for orders similar to those now in general use, and the other for more simplified orders.

### **The Future**

As the conduct of missions must be adapted to a heathen environment, worship must be planned with this fact in mind. Services should be simple yet thoroughly worshipful and serious. They cannot be patterned on worship of the European Lutheran Churches with their long tradition. But, while preserving the tradition of the German Mass of Martin Luther, it has been decided there shall be no addition or complication of ornaments, vestments and rites. The problem is how well the spirit of Lutheran worship can be maintained and enlivened and whether missionary effort will be abetted or hindered by such worship. Lutheran Churches in Japan have been placed under a heavy and serious responsibility for leadership in all of Asia. To cite one particular problem, the question of the treatment of music—the importance of organ and choir—has been given too little attention. We have much to learn, and development in this regard is expected in our Churches, in the future.

## **Quaker Meeting for Worship**

*TANE TAKAHASHI*

On board the *S. S. Georgic* which took a number of Quakers to England in the summer of 1952, there were three Christian services held on Sunday. The first one, before breakfast, was the holy mass attended by the Catholic passengers, and the second, held at the regular church hour of 11 a. m., was a Protestant service conducted in the manner of the Church of England. The third was "a meeting for worship" by the Quakers on board but open to anyone interested in joining them. This was held in the evening in the nursery when the room was vacated after the children's bed time. The first two were held in the lounge of the ship with the makeshift altar, music, and hymn books provided. To the amazement of the stewards of the ship, the only thing required for the third group were two or three dozen folding chairs. No platform, no offering plates, no hymnals were requested.

This is the unique feature of Friends Meeting for worship. There is no ritual, and no altar around which the worship is centered as in the Catholic service and no sermon by an ordained preacher as in the case of most Protestant services. The core of worship in a Friends Meeting is the inward experience of the gathered group. Each individual must practice the Presence of God as an experience of his own, and yet individual seekers are not searching independently of one another; their search is a cooperative search.

The room in which the meeting is held is usually very plain and simple—simplicity being one of the testimonies of the Friends. There are no decorations and no colors.



The seats are usually very plain benches in dark wood. The walls and the wood work are quietly toned. A typical Friends Meeting House reminds one somewhat of a dignified, plain Shinto shrine rather than a colorful Buddhist temple. Friends sit in a circle in some meetings but in any case there is no altar or pulpit for the focus of adoration or attention. No one announces the beginning of the meeting. Friends take their seats quietly at the appointed time and there is a period of solemn hush and quiet. The silence is a period of waiting and listening before one is given a message to share with others. This is in Friend's terms called "centering down." When the quality of the meeting is high, one feels "living silence." And out of this living silence comes spontaneous vocal ministry. The Friends Meeting for Worship is entirely without human prearrangement but is directed by leading of the Spirit. That is, no one comes to the meeting either expecting to speak or expecting not to speak. But Friends come to worship with "an advance determination to try to be responsive in listening to the still small voice and doing whatever may be commanded them."

The Friends meeting is a spiritual democracy. The message may come from any person present—educated or uneducated, old or young, men or women, native or foreigners. The one who prays or speaks becomes a voice for the group. He speaks only when he feels the message given to him is not meant for him alone but meant to be shared with the group.

The Friends Meeting for worship, after all, is only one phase of religious expression of the Friends. Friends go to the meeting with no set sermon or message, but their individual daily devotion and their religious testimonies and concern serve as preparation for the Sunday group worship. The result of their private religious life is felt on Sunday at their group worship. And from this Sunday religious experience Friends go forward uplifted to their daily Christian living.

Friends have no creed or set of rules but they have a series of Queries by which they put themselves through a process of self-examination. The following are the Queries used by the Philadelphia Yearly Meeting of the Religious Society of Friends in regard to meetings for worship.

- 1) Are your meetings for worship and business held in *expectant waiting* for divine guidance?
- 2) Is there a living silence in which you feel drawn together by the power of God in your midst?
- 3) Do your meetings give evidence that Friends come to them with hearts and minds prepared for worship?
- 4) Are your meetings a source of strength and guidance for daily Christian living?

## Mukyokai Worship

TATEO KANDA

Let me begin by remembering my experiences, many years ago, of attending as a student Mr. Uchimura's meeting several years in succession. It will serve to introduce this brief description of the Mukyokai way of worship.

In those days the meeting was held at a small hall, adjacent to Mr. Uchimura's own home at Kashiwagi in the suburbs of the old Tokyo. A square wooden building which could perhaps hold a maximum of 150 people was pretty well filled every Sunday morning with a select but mixed congregation: select in the sense that each had to get personal permission from Mr. Uchimura to attend the meeting, as Uchimura refused casual visitors; mixed in the sense it had as its members the cream of young intellectuals, old shopkeepers, officials and students, blind men and ex-convicts, people from all walks of life and social strata. He was discriminating in giving permission to people to join his meeting, and I for example had to wait for some time, until after I entered the Daiichi Koto Gakko, before I got it.

At 10 or 10:30 on Sunday morning the meeting began as Mr. Uchimura appeared from a door facing the congregation and took his position behind a table which served as pulpit. A sort of hush then prevailed in the room, as one could almost hear his footsteps coming across the garden from his study. An imposing figure in frock-coat, a rugged face, noble forehead and deep piercing eyes suffused with compassion, his presence was altogether striking, God speaking out of his whole personality.

The meeting began by hymn-singing, Scripture reading, collection, and members one by one reciting a verse or a passage that he or she had chosen and learned during the past week. This was a significant feature, though not all who gathered could take part in it every time. Then followed usually a guest-speaker or assistant giving a brief talk or witness. The main part of the service was of course Mr. Uchimura's sermon, which generally consisted of an exposition of a Scripture passage or passages. Sometimes it took the form of a series of talks, weeks on end, on a topic or even on a whole book. There he poured himself out in his forthright way of speaking, and one felt one could peep into the depth of his independent thinking and passionate feeling. He was well-read and his judgment was sane and balanced. As far as I can remember, he was never extreme in his denunciation of the denominational church, his emphasis being always on the interpretation of the Scriptural passage in question. The prayers both at the beginning and the end were always most inspiring. One felt one was listening to blank verse, the pulsation of the inmost soul of a poet enthused by a mystical union with God. He was, I gather, in his fifties.

The meeting grew much bigger when Mr. Uchimura forsook his hermit life of "intellectual aristocracy" and stepped out into the middle of Tokyo after World War I. He



secured for his meeting an auditorium at Marunouchi, after having tried a couple of other places. There a steady audience of about 600 gathered every Sunday, a phenomenal "success" in the days when other churches were at their wits' end how to fill their empty pews.

Now I am not a regular attender of any of the Mukyokai services which cropped up soon after Uchimura's death under the leadership of his disciples who followed in the footsteps of their revered teacher. But I have occasion to attend their service once in a while. For example I used to accompany the Emil Brunners to Mr. Tsukamoto's meeting while they were with us. I have also attended Mr. Kurosaki's service in Osaka, and found both were conducted much in the same spirit and are of the same stamp and pattern. The prevailing note of these meetings is their freedom from institutional trammels and forms and a strong sense of fellowship among their members, coupled with the no-less independent attitude of each individual group to another. One is reminded of the split into many sects which the Protestant Church experienced after the Reformation. The strength of the Mukyokai lies greatly in its cell-movement, which can penetrate and strike root in the indigenous soil of Japan, but the strength seems to carry inseparably combined with it the weakness of a less-unified front. Avid Scripture studies can also be mentioned as another of the Mukyokai's strengths, which it may well be proud of; but here again, is not Christian faith and common worship a bigger issue than individual Scripture interpretation for the future of Christianity in Japan at her cross-roads? It is hard to foresee how in 100 years from now this powerful movement will develop.

## A Middle School Y.W.C.A. Revives School Worship

MITSUKO DEGUCHI

Seventy-five years ago our Seibi Gakuen was established by an American Christian woman. Since then it has grown larger and larger, and its contents have grown too. Looking at the school history, we may also be deeply grateful for the wonderful development of its Y.W.C.A. I shall here describe the worship which our Y.W.C.A. is in charge of, limiting my scope to the middle school Y.W.C.A. for which I was responsible during last year.

Of 450 middle school pupils, 120 belong to the Y.W.C.A. (60 from the first year class, 40 from the second, the 20 from the third in 1955.) Only five girls among them are Christians, and 20 per cent of them go to church every Sunday. The percentage of Christians in our school is very low, as you see, and this is a very dangerous problem for the Christian school in Japan—not only for Seibi Gakuen.

School begins at 8 o'clock and worship is held from 8:05 to 8:30 every morning. All teachers who are Christians must take charge of it in turn. First there is a hymn,

then reading from the Bible, next a short speech following the Bible text, then a prayer, and then a hymn again. The school Religious Education Committee sets a plan for these services according to the church calendar. For instance, at special times like Christmas, Easter, Mother's Day, Pentecost and Thanksgiving, morning worship is held by pastors who live in the district.\*

Now I must declare with hearty penitence that almost all the pupils have had no interest in their daily worship. I too, as a minister and Bible teacher, cannot escape responsibility for the neap-tide reached in their religious growth. And the whole trouble was the customary nature of the program; there was no variation at all. The school worship service modelled itself entirely on the church—monotonous speech, hard biblical terminology. We must always remember that "School worship is not the same as a church. Don't forget the pupils' age and their spiritual growth!"

There are many difficulties in the school worship. But now when we look around at these difficulties, almost all are gradually melting away, and only one point appears clearly before our face. That is, "How can we make the pupils more faithful and pure, and let them participate in their daily worship with great interest?"

This is the problem I had been thinking of during last year. Often I discussed it with other Christian teachers and sometimes with pupils. The girls' opinion was that, "If there were more variation in the worship, we could attend it more positively." I thought of it over and over again until I came to a strong conviction as to the way to meet the problem: Services led by the Y.W.C.A. girls. "Faith, Service, Health, and Intellect" are their motto, so this was a good chance for them to help. Even before, they had led very impressive services once or twice a year, but now the number of times increased. I decided on twice a month.

However, I felt some uneasiness about the other pupils. The Y.W.C.A. is just one club activity among other clubs in our school and of course has no special privilege at all. I feared that those Christian teachers and those pupils who have no interest in it might think that the worship belonged to the Y.W.C.A. only. Therefore, the plan was changed to: Services led by all the pupils. Each class takes charge of the worship in turn. These student-led services are twice a month, and there are fifteen classes, so each has a turn during the year.

At last, this plan has actually materialized as a fact. And it succeeded completely well—much better than I ever expected! Each class tried to do their best in their turn and accomplished their duty as well as they could. They play the piano themselves, and read the Bible very well; there is a short speech, the class on duty sings a hymn, and there is a prayer and recitation of the psalms. This experience was good and helpful for the teachers too, for they learned "Community" through it, and each could see the individual character of the class which belongs to her charge.

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\* This is a good concrete illustration for the discussions on the use of the church calendar elsewhere in this issue. See pp. 222 and 241. *Ed.*



Thus a year passed, and the morning worship came to be very important for the whole school. The young pupils gradually became full of progressive spirit in planning their service. And I am sure that the service itself was completely changed in its holiness, freshness, and also its brightness.

We have found that before Christmas (November to December) is the best time for the first year classes to lead the service, for then they are studying "The History of Jesus Christ" in their Bible class and can prepare a short speech comparatively easily. Just before Graduation is the best time for the graduating classes, for their impressions as pupils of a Christian school may strike the younger pupils' hearts strongly.

## Common Prayer in the Nippon Seikokwai\*

YUZURU MORI

First, let us try to make clear the meaning of the terms "common prayer" and "Nippon Seikokwai," beginning with the latter.

The Nippon Seikokwai is a branch of the One, Holy, Catholic Church of the Apostles in which we confess belief in the Nicene Creed. There are other branches of this Church in England, America and elsewhere. It first made its appearance in Japan in 1860, and was established as an independent entity here in 1889, continuing as an active member of the "Anglican Communion" to this day.

The "common prayer" of the Nippon Seikokwai is the corporate worship of this Church as a member of the Body of Christ in Japan. It is determined by the General Convention of the Church, conducted in the vernacular and suited to the particular conditions of the Church's existence in Japan.

We must next enquire what are the substantive aspects of this "common prayer." It is a continuation, in Japan, of the unique Church and the corporate worship of the Apostles. In other words, in the first instance, it is based on the investigation of the actual state of the corporate worship of the One, Holy and Catholic Church of the Apostles; and in the second, it fulfils the intention to embody this worship in Japan, on the basis of the understanding derived from such investigation.

The "order" of corporate worship in the Nippon Seikokwai is to be found in its Book of Common Prayer. The preparation and revision of this Book are under the determination of the General Convention of the Church. Any changes, to be regularized, require approval of two Conventions, with an interval of three years between them. And no form of worship not so "regularized" is recognized or approved as worship of the Seikokwai.

Let us consider the worship of the Nippon Seikokwai as ordered in the Book of Common Prayer, looking first at a chart of its development, which will at a glance help

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\* Holy Catholic Church in Japan, in communion with the Church of England, the American Episcopal Church, et al.



one to understand the principles already stated, namely, that the corporate prayer of the Church in Japan intends to be a faithful embodiment of practices of the Apostles. It will be understood, as well, that its worship is one with the Holy Catholic and Apostolic Church in England, America and in other lands.

It is stated in the preface of their several Prayer Books that they are for the use of the Church in *that* Province of the Anglican Communion and that they contain "the rites and ceremonies of the Church." It goes without saying, however, that the "Church" does not here mean a national or local church, a denomination, but the Church of the Apostles, the Church Universal.

In saying that the Book of Common Prayer must accord with the principle of continuity with the intention and practices of the Apostles and the early church, we realize this invites simple suspicion and criticism of conservatism, traditionalism or reaction. And we must point out that the One, Holy and Catholic Church of the

Apostles, in the past, now, and forever, a Church within History and yet transcending History, is the universally active organism of Christ; and, therefore, it can never be regarded as a limited, fixed and fossilized institution of one age or locality. In all times and in all places it maintains a close relevance to the circumstances, realizing itself from within these.

To be sure, it has often been confused with the particularities of History due to the fault of humanity, but the light of its true life has never been extinguished, will continue to shine and must ever be clearly distinguished from the darkness that might hide it.

Therefore, the Book of Common Prayer of the Nippon Seikokwai, if it is always to be a faithful representation of the corporate worship of the universal Church, must pay closest heed to the practices of the early church and the best of the practices of the historical succession to this tradition, in so far as it is possible to know of them.

Not only so, but we cannot either be content with some minimal interpretation in terms of so-called syncretism, reformation, modernism, the principles of a national church or of Protestantism.



Where do we find the standard by which we judge what is the best and what not the best? It is, of course, not simply in the experience and intelligence of the Standing Commission on Worship of the General Convention of the Church. It is rather, and fundamentally, in the living tradition of the One, Holy and Catholic Church, from the time of the Apostles to the present. We may now consider what the characteristics of the Book of Common Prayer are. Among them are the following:

1. It is thoroughly Biblical. Its prayers and rites are rooted in the practices of Old and New Testament times as they were adapted for worship in the early Church. It adheres closely to the intention and forms of the original practices. In this respect, rather than saying it depends upon the Bible, we may say that it is homogeneous with the Bible, quite interdependent with the Bible.

There is provision for systematic reading of the whole of the Bible within the church year. And, moreover, in much of the Book the text is taken directly from the Bible, its prayers for the most part phrased in Biblical words and idea. In following the Book of Common Prayer faithfully we should have read, in a years time, through the Old Testament once (some parts of it more), through the New Testament twice and the Psalms twelve times. In this way, considerable Bible content will be learned by heart.

In the latest revision of the Prayer Book, the characteristic of Biblical worship since Old Testament times—namely, the reading of the Word in the daily offices of Morning and Evening Prayer, as well as in the celebration of the Holy Communion—is made more prominent than in any Prayer Book of the Church heretofore. Also the sermon in the service of Holy Communion is given new emphasis as the essential means of proclaiming and explaining the Word.

2. The worship and the corporate prayer of Christendom, East and West, past and present, have frequently and widely been drawn upon in the making of the Book of Common Prayer. In particular, the results of the astounding progress in liturgical studies of the past thirty years have been prudently incorporated in the recent revision. Also attention has been paid to the actual situation of the corporate prayer of the early Church to the third century, and after that, to developments in East and West, to the various problems which resulted from the change from the Middle Ages to the Reformation and finally, to the various Books of the Anglican tradition in recent times. Not only so, but Greek Orthodox, Roman Catholic and Protestant worship traditions have been carefully studied.

Let us look more closely at two or three points in connection with the revision of the Order for the celebration of the Holy Communion. This Order, up to the third century, followed closely the Apostolic Tradition of Hippolytus distinguished by the offering by all members of the Church of praise and thanksgiving, in the sacrifice of bread and wine and the self, according to Christ's institution and the Holy Spirit—as "celebration" of God's mighty acts in the Creation of Heaven and earth, Providence, the Incarnation, the perfect sacrifice on the Cross, Christ's death and Resurrection, and the fulfilment of Christ's Sacrifice in his Ascension. It is the representation in the Church on earth of the once

for all accomplished and continual work of Christ's Sacrifice. It is the remembrance in "sharing" (anamnesis), the Holy Communion of the members of the body of Christ who look forward to the heavenly banquet to be consummated.

In this way, the early church, the weak together with the strong and the poor together with the rich, supported one another in the Grace of their fellowship in Christ and carried on their evangel in the face of a hostile world. Before the celebration of the Holy Eucharist, there was a gathering for the hearing of the Word; for those who participated in the Eucharist, there was the demand for confession and repentance and discipline in their daily life. The celebration of the Eucharist has been guarded as the principle act of worship on Sundays and Holy Days.

In succeeding periods, although many of the principal elements of the Eucharist have been carefully preserved, not a few have been forgotten or transformed, departing from the original. The Eucharistic form of worship has lost its original shape. Therefore, in the present revision, most diligent attention has been paid to the neglected points.

3. The use of the vernacular in worship, in consideration of the demand for a change from Medieval Latin to a language understood of the people, one in which they hear and read the Bible and pray, was a strong point of the 16th century Reformation. The Prayer Book of the Nippon Seikokwai, of course, adheres to this principle. And not only so, but the congregation as well as the priest, every last person, has some part in the worship (the ministry of worship) as part of the corporate body, such that we can realize truly corporate worship. This point has been given special consideration in the recent revision. Hence, the revision provides for the use of only the lately approved ideographs, together with the syllabary alongside; and the rubrics and part of the main part of the Prayer Book are written in conversational style (*kogoyaku*). On the other hand, there is no distinction in form between adult and children's worship—except for provision in a separate book of a special evangelistic form of worship for use in Sunday School—according to the principle that corporate worship is the worship of the whole family.

4. "Simple" and "plain," with considerable flexibility, and understood of all so that all can be "caught up" in the act of worship together; such are marks of the Prayer Book. The confusing accretions since the medieval period have been handled accordingly. Likewise, the over-emphasis of the "educational aspect" since the 16th century, which resulted in the difficulty of determining whether worship was directed to God or to the instruction of the people, has been corrected. There has been an attempt throughout to order and replace the elements proper to the original form of corporate worship, without straining after uniformity, that is, allowing for flexibility in adjustment to circumstances. Furthermore, the "spiritual body" or the "material spirit" have been respected in such a way that worship may be an act of the whole being. And, in all things, guarding against falling into superstition, due caution has been taken that worship shall reflect correct doctrine.

Such is the explanation of the corporate worship of the Nippon Seikokwai, in part, at least. And it goes without saying that, in addition to the corporate worship of the Church,



private worship is encouraged according to the desire of the individual, in form and word. Private devotions may be practiced together with corporate worship, as the individual Christian is always a member of the Body of Christ, the Church; he lives and prays always within this "context" and with the intention of a member of that Body; the commonality of interest and spirit between the individual and the corporate always being preserved.

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## A Life and Death Problem for Evangelism in Japan

FUMIO FUKATSU

The new Liberal-Democratic Party is said to be making a party song—"a song to be loved by the people." But a critic wisely asked, "Who will sing that song?" Surely those stout, worldly old politicians do not want the new party song for themselves; singing is for youth. But we can hardly imagine that the young men and women of today will sing the new song of the Liberal-Democratic Party. As Prime Minister Hatoyama observed, "The Liberal Party used to have its song, but how many people knew of it?"

### **Cultural Gap between Young People and the Church**

The above caricature can be applied to the present-day Church. Old people are not interested in song and have not had a musical upbringing. Song belongs to youth; and when old people say "Song!," it is in order to make young people follow. However, young people do not want to sing songs offered them by the old. How difficult it is for old and young people today to find unity in praising one Lord! And this is not just a matter of song. There is a disharmony in the whole of life which happens to show itself in song—a cultural gap between the two generations.

Young people of today bear a grief that they cannot find a song which they like to sing in the Church. Of course, if it were only the so-called "apres-guerre" young people with their "mambo" and "chachacha," there would be no problem; we may calmly say that the Church is not a place for them. But among the young people of today there is also a great number who are not satisfied with "mambo" and are attracted by classical music. For example, one evening I came down the steps of Hibiya Hall with thousands of people. All of them were steeped in one deep emotion. I could not suppose that many of them were Christians; no, surely most of them were not. Nevertheless, through more than three hours of Bach's "St. Matthew Passion" they had vividly witnessed Jesus' suffering and were coming away too deeply moved to speak. Now (I thought) they are standing in the Bible. They are thinking they would like to read the



Bible more. They feel the depth of Christianity and are even thinking they might try to go to church. But if, with the deep emotion of the "St. Matthew Passion," they should knock at a church door, how many churches are there that would not disappoint them? Here is the problem of the church in Japan today. The people who, despite the expensive ticket, gather to hear the "St. Matthew Passion" do not go to church. Is there not a mistake somewhere in the Church?

### Experience of Radio Evangelism with Bach Cantata

To raise the cultural level of the churches is important. But it is necessary also to make those crowds of people hear what is behind that great music which they gathered to listen to. If they do not come to church, must we not go out to them—not to force them unwillingly to church, but to sit down in their midst and talk with them with sympathy as their real friends?

While I was thinking thus, I had a telephone call from AVACO\* asking me to do something for some private broadcasting companies (as I had previously broadcast some Bible studies for NHK). The broadcasting companies themselves, troubled by the cheapness of much commercial broadcasting, had offered AVACO free time if it would provide a good program. However, the companies did not want AVACO's Christian standpoint to be too plainly in view. "In that case, let's give them Bach's religious music with record commentary," I said.

Desperately, I searched the record shops for the new LP recordings of Bach's cantatas which were just beginning to come from America. Carrying them up to AVACO's provisional "studio" which was on the 8th floor of the Kyobunkan, each week I made a 30-minute tape recording. All Bach's cantatas happen to be from twenty to thirty minutes long and can be put on one side of an LP record, so they were just right for such a program. I named the program "Sunday Records" (*Nichiyo Record*), strictly ordered the companies to broadcast it on Sunday, and was careful to fit it closely with the Church Calendar. Thus for four years quite a number of Japanese broadcasting companies unknowingly broadcast the finest worship music, based on the Bible and the Chorale according to the order of the Christian Year, with a commentary by a pastor.

What this work cost me and where this work bore fruit—only God knows, so I do not wish to speak too much about it. However, I want to report just one thing. Through this work several young people who love music were

\* Audio-Visual Aids Commission of the National Christian Council

baptized. One cellist said, "In my student days at Ueno, I was taught by Mr. Fournier, one of the great cellists of the world. Once when I was to play for him, without much thought I chose Bach's *Partita*. When I had finished, he gave me detailed instructions and said, 'Be a performer of Bach.' Thus becoming interested in the name of Bach, I listened to your record commentary. At that moment I realized that there existed a world which I had not known, and made up my mind to go to a near-by church. I made a vow not to be absent any Sunday and have attended church now for two years. But while Bach is becoming more and more the main problem of my life, my disappointment in the church is increasing. I'm in doubt whether I should be baptized or not." I answered him, "If you find your salvation in Christ, join the Church, bearing with it on other points."

One time when I told this story, a music critic said, "Really, I too began to go to church and was baptized through your record commentary. My story is just like that cellist's." I think there are other such stories here and there, for broadcasting companies will not broadcast a program to which no one listens. These two music specialists whom I happened to meet are both outstanding young men. As if by agreement, both go to churches which respect liturgy, but both are dissatisfied with the music of their churches. They say, "We cannot bear a church without liturgy. But if only the Church would use more real Church music..."

### **The Church Almost Unchanged Since the Meiji Era**

It is not that these young people are coming to church asking for music that does not belong there. They have grown tired of the music without prayer that they find outside the Church, and they are coming to church looking for prayer. But, they say, in their churches there is no prayer. The prayer of old people who grew up in the Meiji Era is real and true as individual prayer, but it no longer has the character of the common prayer of a church. And it is painful to sing in a church service today those Gospel songs which were sung with hearty thanks in the Meiji Era, and it is meaningless to sing those sentimental songs which were loved by young ministers in the Taisho Era.

Then what music is right for our churches today? What music is more "new" than those songs we just mentioned? Strangely, it is the old hymns, those that were made in Europe rather than in America, in the 16th and 17th Centuries rather than in the 18th and 19th, hymns that are the heritage of the long-lived prayer of the Christian Church coming down to us from the Middle



Ages. These are the hymns which we want to make resound in our churches today.

Do not misunderstand this remark either as anti-Americanism or as a desire to bring back the past. I want especially those readers who are missionaries from North America to understand this point. Japan has changed completely from the days when your fathers and grandfathers evangelized her. She has grown by your help. For example, in the field of music, in the Meiji Era the Gospel Songs which missionaries played on harmonium organs were at the top of culture in Japan; they inspired many musicians who became leaders of secular music in those days. However, during the past fifty years secular music has caught up and gone ahead of the Church; and Japanese music is now not inferior in form to that of Europe and America. But while secular culture has gone ahead, the Church has lagged behind almost unchanged since the Meiji Era in the field of culture.

### Inadequate Hymnbook and Liturgy

The hymn books offer a good proof of this cultural lag. It is true that the hymnal (*Sambika*) has twice been greatly revised, but doubtful whether the revisions were made along the lines of the progress of the times. The revisions have brought change, but hardly any progress. Today the Church all over the world, both in America and Europe, both Protestant and Catholic, is dealing with the "Liturgical Movement" as one of the greatest practical problems. But in Japan those who revised the hymn book seemed not to know this movement. As a result, in spite of the earnest warning of Dr. Brunner, once more for Japanese Christians the door has been shut upon the wonderful chorales of the 16th and 17th Centuries. I cannot help being amazed to find more than a dozen classical chorales have been deprived of their original tunes and set to modern tunes. This being so, still less can we expect any care to have been taken about liturgical songs or the Christian Year. There is almost no hymn for Advent, and number 96 (*Es ist ein Ros' entsprungen*) is unsuitably included under the heading "Advent." As for the Sanctus—a hymn most suitable for the Communion Service—only one musical setting is included, and that a very secularized and vulgar one by Schubert.\*\* There are already many who are disappointed at the revision of the hymn book. There seems to be an urgent need to publish a book of classical chorales, together with a standard order of the liturgy and a list of Scripture readings according to the Christian Year.

\*\* Revised *Sambika*, No. 546

What can present day Japanese churches (those which are neither Anglican nor Lutheran) adopt as their liturgy? I would answer without hesitation, the Mass. Perhaps this word will make some people faint, or at least cause many misunderstandings. But, in brief, the Mass is that form of worship which runs throughout Christian history, not even interrupted by the Reformation of 1517. Martin Luther reformed many things, but he scarcely touched the form of worship. He kept almost the whole order of the Mass and even let it be held in Latin. The fact that he wrote the German Mass, as he says in the preface, did not mean that he intended to substitute a new form of worship for the old. But now even in Germany the form of the Mass has unwittingly been lost because the leaders in the times after Luther were corrupted by Rationalism and the Enlightenment.\*\*\*

As for the Church Calendar (or Christian Year), there should not be any problem. Several Churches which now are part of the United Church of Christ in Japan (Nippon Kirisuto Kyodan) used it from the beginning, and it has been completely adopted in the curriculum of the Church Education Department of the United Church. Nevertheless, the people who revised the hymn book took it for granted that the United Church did not recognize the Church Calendar. But Church music, liturgy, and the Church Calendar have grown together for 2000 years in indivisible relation, and it is ridiculous to treat one of them apart from the others.

### A Life and Death Problem for Evangelism

In conclusion, Japan has received many things from North America, but now she is dissatisfied with the colonial character of these things and wants to trace back to the European tradition behind them. Just as missionaries who come from Europe are surprised to find how Americanized Japanese Christianity is, so now, as in reaction to that past tendency Japanese Christianity begins to become more European, American missionaries may be alarmed. But even so, they must give their recognition to this new tendency. It is not a geographical problem—Europe or North America—but a historical problem. It is the tendency to trace back to the true nature of a thing which has become confused in the course of history. It is a reflection which naturally comes with the Ecumenical Movement. And it is a problem which becomes most urgent for Christianity in

\*\*\* For a detailed study of this fact, see Paul Graff, *Geschichte der Auflösung der alten gottesdienstlichen Formen in der evangelischen Kirche Deutschlands*, 1937—9. Also, Karl Ritter, *Gebete für das Jahr der Kirche*, 1947, a liturgical book compiled to bring the form of worship back to the orthodox tradition in the age of Luther.



Japan, a country with a non-Christian culture.

Once, when Japan accepted Confucianism from China, she absorbed only its spirit but rejected its religious form. China has a type of Confucian shrine called a *myau*, but we cannot find *myau* in Japan. Likewise, who can say without hesitation that Japanese society, while accepting Christian literature and music, will not reject the Church? In the case of Confucianism it was not such a serious matter, but in the case of Christianity it would be a disaster. And if it should happen, whose fault would it be?

Both ministers and laymen are anxious about those Christmas celebrations which, since the days of the Occupation, have flooded the city without regard for the true meaning of Christmas. But if someone who wants to keep a true Christmas knocks on a church door on the morning of December 25, how many doors would open before him? And how many churches would offer him a true and lovely Christmas service and not a comical improvised show? Would it not be better if, instead of struggling at some other time to gather people to a poor evangelistic meeting, we gave glory to Christ by a true Christmas service at that very time when all the citizens are longing for one? It is not so serious that the true meaning of Christmas is unknown to people outside the Church; but it is a terrible thing that churches themselves do not keep the true meaning of Christmas.

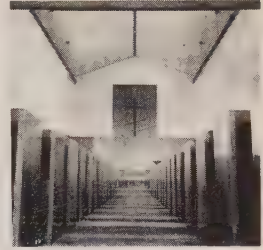
The new liturgical movement presents a problem of life and death for the evangelization of Japan. The churches of the whole world are trying to reflect about these matters. Nevertheless, Japanese seminaries which are training the ministers of the future offer no lectures at all about liturgy and the Christian Year. What kind of worship service will these students lead in the future if they have been taught nothing about the true nature of the service? Probably they will do the same as the older ministers are doing today and be unable to provide anything more than temporary plans thought up for each occasion. If so, the Church of Christ will be more and more disregarded by the people outside it. I cannot bear to watch that with folded arms.

## CHANGES IN CHURCH ARCHITECTURE

The United Church Of Christ In Japan, Asagaya



Old Interior View



New Interior View



Old Exterior View



New Exterior View

The United Church Of Christ  
In Japan, Denen Chofu



Old Exterior View



New Exterior View



SHINAGAWA  
CHURCH,  
TOKYO,  
OBSERVES  
WHITSUNDAY



Day begins with 8:00 a.m. prayer meeting for Church School leaders



Surpliced choir leads in worship



Choir, congregation, pastors, elders, and other church



"Christ our Passover is sacrificed for us; therefore let us keep the feast."



Following worship, teen-agers and adults meet separately for instruction and fellowship.



officers proclaim that worship is the heart of a church's life



# CHAPEL OF SEIKOKAI STUDENT CENTER SAPPORO



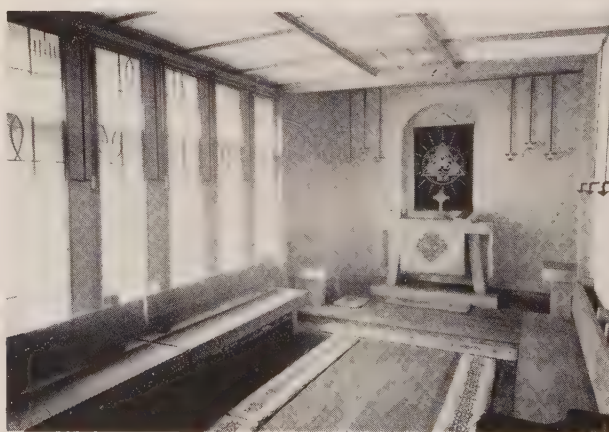
Entrance to the Chapel of the Holy Spirit, Showing interesting use of Japanese elements in architecture, decoration, and furnishings.



The altar frontals and hangings behind the altar, changed according to the Church Calendar, are done in Ainu designs. Here the altar is dressed for Easter.



The altar dressed for Trinity Season.



The use of Ainu design and Christian symbolism, in combination, is best seen in this view. Note especially the symbolism worked into the Shoji-grille of the windows; also, the Ainu design in the Kneeling cushions.

*A younger missionary who has been impressed by the program of the Shinagawa Church to enlighten and continually instruct the congregation about the proper conduct of worship, gives his reflections in this article. They may well awaken interest in the type of "education" and "experiment" that is ongoing at Shinagawa and the manifest results of this unique program.*

## Worship: The Heart of a Church's Life

DAVID VAN DYCK

Whitsunday dawned bright and clear over Tokyo. The entrance to Shinagawa Church, up a short hill from rail yards and factories, displayed large posters with neatly-brushed characters announcing a Pentecost festival service of worship and evangelism. Members and visitors were greeted in the sunny courtyard of the church and were invited to sign their names at a desk. Inside the sanctuary, as the organist began his prelude, two elders in white cottas brought in the trays of Communion bread and wine. They moved precisely, and yet with the ease and grace that are characteristic of Japanese ritual. Sunlight streamed through the windows into a chancel almost bare of Christian symbols. There were no candles and no cross, but freshly whitewashed walls, with an altar and a low Communion rail of simple design. Lavish bouquets of roses and peonies stood near the pulpit and on the choir stall to the far side.

The people, seated on low benches, soon numbered nearly two hundred. They were a younger group, by and large, than church congregations in the United States. The pastor had explained to us that they were clerks, factory workers, housewives, students, schoolteachers, and owners of small businesses. Few seemed to come as families, for in this land very often only one person in a home is Christian. With their own Bibles, hymnals, and books of common order, they joined earnestly in the hymns, the Sanctus, the Ten Commandments, the confessional prayer, and the Apostles' Creed.

Leading the service in a black Geneva gown was the young associate pastor, Yoichiro Saeki, educated at Tokyo University and McCormick Theological Seminary. His father, the Reverend Ken Saeki, preached a special evangelistic sermon on the theme, *God's Son Christ*. The Reverend Mr. Saeki, Sr., pastor of this church since it was built following the War, then presided at the Sacrament of Holy Communion.

The Lord's Supper, a weekly event at Shinagawa Church, formed a significant



climax to the service. Choir members in white surplices led the procession to the altar rail, the congregation following. Elders, bowing in solemn ritual before each participant, passed the bread and tiny cups of wine, arranged in precise rows on the trays. And as the last of the communicants knelt in the chancel, the choir, back in place, sang a Gregorian chant full of beauty and meaning:

Christ our Passover is sacrificed for us,

Therefore do we keep the feast...

As newcomers to Japan, we were impressed by the strength and beauty of this worship service. Within a few hours of our arrival in this Asian metropolis, we had observed the drab, poorly-lighted offices where many thousands spend their working hours. We had noted the bustle and gaudy color of downtown Tokyo. Some days later we had walked the narrow alleys in the immediate area of the Shinagawa parish, a district of shoddy hotels and not a few houses of prostitution. We had seen the dark machine shops, the tiny stores, and the dingy houses where many people live.

Before ever attending a service at Shinagawa, we had reflected on the question, how should one best convey the Gospel to people in such an environment as this? And the thought came to mind that an effective presentation would have to convey the beauty of holiness, as well as the strength, the simplicity, and the saving power of Christ's Gospel.

Here at Shinagawa, it seemed to us, such a presentation was actually going on. And so the following paragraphs will indicate how the worship service at Shinagawa Church developed in the context of the total experience of this remarkable urban parish in Asia's largest metropolitan center.

### Both Preaching and Sacrament

About twenty years ago the Reverend Ken Saeki and several other pastors began meeting together as a study group concerned for reform and revitalization within the Protestant Church of Japan. They published the magazines *Faith and Life*, *Church Life*, and, after World War II, *Religion and Culture*.<sup>1</sup> In the beginning, about 1936, they decided upon a corporate study of the teachings of the Reformers. After each member had chosen a topic for research, one area remained: The Reformers' doctrine of the sacraments. Therefore, seemingly by default, Mr. Saeki took that topic.

At that time, Mr. Saeki was the pastor of Gotanda Church, where a conventional, preaching-centered worship service was the accepted pattern. He soon

1. *Shinko to Seikatsu*, *Kyokai Seikatsu*, *Shukyo to Bunka*

discovered, however, that in Reformation theology both preaching and sacrament are important elements characterizing the Church. He detected a problem in the fact that Protestant churches, on the whole, do not see the importance of sacrament, which, according to the Reformers, is parallel to that of preaching.

Especially the Lord's Supper, Mr. Saeki felt, had become largely irrelevant to Protestant life. Although robed in solemnity and dignity, it was observed only on rare occasions. Mr. Saeki noted Luther's word that "it is better to abuse the Lord's Supper than to stay away from it out of respect," and he was profoundly influenced by the teaching of Calvin, as it is indicated in such passages as the following:

Let us remember that this sacred banquet is medicine to the sick, comfort to the sinner, alms to the poor... For as Christ is given to us in it for food, we understand, that without him we pine, starve, and faint, as the body loses its vigour from want of sustenance.<sup>2</sup>

Calvin placed much emphasis on the frequent observance of Holy Communion. After tracing the perverted usages of medieval Roman Catholicism, he writes,

A very different practice ought to have been pursued. At least once in every week the table of the Lord ought to have been spread before each congregation of Christians, and the promises to have been declared for their spiritual nourishment; no person ought to have been compelled to partake, but all ought to have been exhorted and stimulated, and those who were negligent, to have been reproved.<sup>3</sup>

In Apostolic times, Calvin discovered,

The invariable custom... was, that no assembly of the Church should be held without the word being preached, prayers being offered, the Lord's Supper administered, and alms given.<sup>4</sup>

Calvin's conclusion, rediscovered by Mr. Saeki, was

that the Lord's supper might be most properly administered if it were set before the Church very frequently, and at least once in every week...<sup>5</sup>

It has been pointed out that in 1536 and 1537, when Calvin first attempted to make of Geneva a model Christian community, he proposed merely a once-a-month observance of Communion.<sup>6</sup> The above quotations, however, make clear

2. Calvin, John *Institutes of the Christian Religion*, Book IV, Chapter 17, Section 42ff. Translated by John Allen, Presbyterian Board of Christian Education, Philadelphia Volume II, page 701

3. *ibid.*, page 707

4. *ibid.*, page 705

5. *ibid.*, page 703

6. cf. Walker, Williston, *A History of the Christian Church*, Scribners, New York, 1950 page 395



the decisive thrust of his mature teaching.

About the same time, Mr. Saeki read in a sermon by Althaus a Communion prayer of Augustine. This led him to a renewed study of the Church Fathers and of the Scriptures in order to clarify the attitude of these ancient writers toward sacrament. His conclusion was that the early Christians were a people nourished not only by preaching but also by sacrament. He did not know until recently about the world-wide liturgical movement, but he was led to some of the same emphases through his study of the Reformers, the Church Fathers, and the Bible.

The Japanese pastor also felt a practical need for the weekly Communion observance. Many people, intellectually blocked, were not receiving very much spiritual nourishment through the sermon. Holy Communion, speaking the language of poetry, of movement, of drama, and of emotion, became a veritable "means of grace" to such people.

Laymen of the United Church—as well as a few pastors—have voiced the conviction that a worship service centered in preaching alone is inadequate. The experience at Shinagawa has been that members feel more satisfied—they feel religiously nourished—since the Lord's Supper has become an integral part of the divine service.

Mr. Saeki took seriously Luther's warning against neglecting the Lord's Table, and for a few years prior to the War his church observed Communion not only every Sunday, but also on Wednesday mornings at six o'clock. About twenty members attended this early service. Changes in the mode of worship were carefully explained to the congregation in sermons, and the response was favorable. The attitude toward worship matured, as people learned to rely not on the sermon alone as a "means of grace," but also upon the Sacrament.

Some people objected to the frequent observance of Communion because of its sacredness. The Saekis' viewpoint is that one's life is upheld always by the most sacred thing of all: The death and resurrection of Christ. The Lord's Supper is a sacred observance, but that is no reason for staying away from it. When one partakes of Communion every Sunday, and when the service has been well-planned and carefully interpreted, faith takes on a new vitality. The whole man—not merely his intellectual side—is nourished and fed by Jesus Christ.

### **The Congregation Builds a Liturgy**

In recent years the active congregation at Shinagawa has been organized in three major areas: A Commission on Evangelism, a Commission on Educa-

tion, and a Commission on Worship. Thirty or forty persons make up the Worship Commission, including those who assist at Communion, those who usher, and the members of the choir. This choir is well trained and gives evidence of a high level of artistic competence. But the pastor testifies that they are in fact more concerned for worship than for music. They wrestle with the problems of translating western choral lyrics into Japanese, and are concerned that through music the word of the Gospel be communicated.

The Worship Commission meets once a month to discuss and evaluate the Church's liturgy. It is they, together with the pastors, who planned the order of morning service<sup>7</sup> and who developed the printed book of common order, *Guide to Worship*.<sup>8</sup> They take responsibility in the service itself, and many have a strong sense of privilege as they serve God in this way. It is a fact that many creative suggestions have come from members of the congregation. One layman insisted that people should maintain silence on entering the sanctuary, and that has become a habit of the Church. Several members are experts in the Tea Ceremony, and were able to give valuable advice as to the best way to carry through the actions of the Lord's Supper without artificiality or exaggeration, and yet with a grace and a neatness that are part of Japanese culture.

In former years, members at Shinagawa had little sense of responsibility or of participation in the church service. This is no longer the case. They now agree with the "liturgical principle," that worship is a "public act," something in which the whole congregation takes part, in the setting forth of the glory of God. No longer is the church service the pastor's one-man show. People like the idea that no one is representing anyone else, but that all are standing before God. This truth is dramatized during parts of the service where the leader turns to face in the same direction as the congregation, contrary to the customary Protestant usage. It is fair to state that many in the Shinagawa Church are recovering the Reformation emphasis that all believers are God's priests, both in privilege and in responsibility. (1 Peter 2:5).

The gradual development of the liturgy now published in *Guide to Worship* brought doubt and misgiving to the minds of some people at Shinagawa. They feared the Church was tending too much in the direction of Roman Catholicism. Some felt that the sermon was all-important and wanted the morning service to resemble a Mukyokai religious meeting. They said they wanted an easygoing service where one could come or go at will. Some were by principle formally

7. See article in this issue by Mr. Yuki, page 221

8. *Reihai no Shiori*



informal, that is to say they wanted to stick to informality, which for them had taken on the value of form. They felt that form is something of negative value, and that "formal worship" is somehow antithetic to real "spiritual worship." This attitude was especially noticeable in some college-educated folk who had been influenced by Mukyokai or by the philosophy of the German enlightenment. Most of the members, however, responded well, and as time went on doubts that did exist gradually disappeared.

Parishioners at Shinagawa Church are urged to come ten minutes ahead of time so that they may prepare for worship. Scripture readings for directed meditation are included in the worship *Guide*. When newcomers question the use of written prayers, the pastors point out that the prejudice in favor of the exclusive use of "free" prayer is not necessarily valid. Extemporaneous prayer can become as stereotyped as any written prayer thoughtlessly offered. And a written prayer can be as sincere and meaningful as a heartily-offered "free" prayer. One advantage of written prayer is that worshippers no longer pray as separate individuals. They stand as one Body in Christ and join in one articulate act of corporate devotion. The pastors emphasize, however, that both extemporaneous prayer and liturgical prayer should be used in worship.

The book *Guide to Worship* includes much more than the order of service for Sunday morning. There are directions for family worship and for private prayer. There is a carefully worked out lectionary, so that a worshipper may read through the entire New Testament in one year and complete the Old Testament over a two-year period. The church sanctuary is open as a place of prayer each day from 6 a.m. until 9 p.m. People often come in the early morning before going to work, or else in the evening. (Recently, however, a number of members have moved, and the sanctuary is not used as much as it once was for personal daily prayer.)

The manual *Guide to Worship* includes passages from Scripture about prayer, and short prayers for morning and evening of every day of the week, taken from the devotional classics of Christian history. On Sundays the prayers relate to preparation for common worship, on Monday they are for one's life and work and the indwelling of the Spirit, on Tuesday for one's responsibility in the Church, on Wednesday for one's family, on Thursday for all people, one's country, and the world, on Friday for the people and pastors of Shinagawa Church, and on Saturday for the world-wide Church of Jesus Christ.

People say that this weekly plan helps them to know how to pray. They used to pray only for the concerns of self, and every day's prayer was pretty

much the same. Of course the written prayers are to be followed by one's own prayer, but having the written prayer gives direction, depth, and wealth to one's own prayer. Throughout the week the members are following the same plan of prayer, so that even in times of personal devotion they feel the unity of the Church and gain a sense of solidarity one with another. They treasure their prayer books.

The leaders of Shinagawa Church are sometimes asked, "After an experimental period, do you plan to print *Guide to Worship* in a standardized form to be used more or less permanently?" The answer to this query reveals a deep level of wisdom and humility:

"No, we never plan to produce a permanent *Guide to Worship*. Rather, we want to keep it in continual touch with the real state of our congregation. It is a flexible and living thing. Its purpose is to help the congregation to join in the worship service of the Church as the Body of Christ, and it is published to suit a present situation in this particular church. It is the work of the whole congregation, for all had opportunity to give their opinions on the whole of it before it was printed. It first appeared in 1952. A new revision was published in February of this year."

### Worship and Evangelism

The pastors at Shinagawa Church believe that as far as the human participants are concerned, the primary purpose of worship is to build up the Church as the Body of Christ. Many churches, they feel, tend to neglect worship in the interests of evangelism, because in planning a meeting for non-Christians one must present the Gospel in its simplest form. One has to present "thin milk" Christianity. (Hebrews 5:13-14). But more than this is needed if Christians are to mature in the Church. Solid spiritual food is needed if Christians are to grow into a fellowship that can courageously serve the demands of the Kingdom of God in the world. Although the purposes of evangelism are indeed served when non-Christians attend a service that sets forth God's glory, the first purpose of worship must always be kept in view: It is to build up the Church.

To carry the argument one step further, one can say this: An important purpose of worship is to build up a church that can forcefully tackle the job of evangelism. The weekend before Whitsunday, seventy lay visitors contacted about three thousand homes in the area of the Shinagawa parish, inviting people to the service described in the introduction to this article. Earnest prayer and conscientious organization laid the groundwork for this campaign; but the evan-



gelistic service, too, was the subject of thoughtful group planning. People felt the service must be a significant event. It must faithfully bear witness in word, in song, and in action to the mighty saving activity of God in Christ. For this occasion, more time than usual was allotted to the sermon. The folk at Shinagawa know, of course, that "we have this treasure in earthen vessels." (2 Corinthians 4:7). They would be the first to acknowledge that God touches the life of man when, where, and how he pleases. Nevertheless, Christians are obligated to prayerful, conscientious cooperation with God.

The Reverend Yoichiro Saeki, associate pastor, has this to say of the relationship between worship and evangelism: "We believe that there should be two poles in the life of the Church, worship and evangelism; and the worship service ought always to be in tension between these two poles. Evangelism is to convert people to the Christian faith, and worship is the building up of the Church. These two are inseparable, but they ought to be recognized as two different things and ought to be in a relationship of tension. They are in tension because one cannot be upheld at the sacrifice of the other. The worship is not primarily to evangelize, but it is a worship of God by the faithful—even though, as it proclaims the glory of God, it becomes a means of evangelism.

"Inquirers ought to know that the worship service is the act of believers, and they ought not to complain that they cannot say the prayers as they ought to be said. We should encourage them to come, but also encourage them to recognize where they stand... Newcomers will be accepted as inquirers and will be taken care of. We must be sure that preaching is easy to understand.

"At Shinagawa Church those who have begun as inquirers all agree that, although at first they felt resistance, the worship service has helped them. We tell them, 'Christ is the Saviour who saved you from sin, the physician who can cure your soul. Christian worship is what we should do in facing God as we are taught by Christ, and this is the remedy for us. Patients are not to give directions to doctors. And the worship service is not arranged just for inquirers.' By and by the inquirers find they can participate in the worship."

The Sunday Church School, a three-day-per-week afternoon school, and a week-long kindergarten also have an evangelistic function in the Church. Serious inquirers must attend a year-long series of classes in Christian doctrine and in churchmanship. Lay sponsors help in the care and nurture of prospective members.

### **Worship is Life**

In summary, one can say that the liturgy at Shinagawa Church has been

developed with the following basic principles in view:

1. To give glory and honor to God.
2. To provide an occasion so that, by the power of the Holy Spirit, both worship and evangelism may take place.
3. To give the entire congregation an opportunity to participate.
4. To keep the Word of God always central, both in preaching and in the high drama of the Sacrament.

It should be clearly understood that worship at this Church is by no means an isolated emphasis. There are at least five important foci of concern: Worship, evangelism, pastoral care, education, and finally outreach, which includes prayer, benevolent giving, and community service. The Church believes that Christians are not merely to enjoy a comfortable, soul-sustaining faith. On the contrary real Christians are people called and saved by God to serve him vigorously in the Church and in the world.

What are the results of this "ministry in depth," and of this rigorous emphasis on churchmanship and discipleship? The pastors feel it is too early to say very much. One thing noticeable is that church members have either dropped out almost entirely, or else they come nearly every week. A luke-warm Christian can hardly feel at home in such a church as this. For the leaders try to interpret to all new members the words of our Lord, "If any man would come after me, let him himself deny and take up his cross and follow me." (St. Mark 8:34).

The Shinagawa Church proclaims that worship is life. Sunday is the high day of worship, of instruction, of fellowship, and it may be, of physical work at the Church. From this experience, the members are sent out into the world, to the home, the workshop, the school, or the office. They are encouraged to be witnesses for Christ amid all the complex responsibilities and relationships of life, for vital stress is laid upon the Christian doctrine of divine vocation. The following weekend they are called again to the Church for spiritual nourishment; and in worship they reconsecrate their lives under the rule of God.

The life of man is seen as a totality under God, where there is really no distinction between the religious and the secular. Many people come, of course, from pagan homes. But the pastors point out that even the non-Christian family is represented in church, in the person of one member who is taking part in worship. For intercession is going on and a witness is being made. (1 Corinthians 7:14). Prayer is reaching out into society, the Lordship of Christ is being asserted, and the community without—however heedless, however indifferent—is thus involved in the worship of God's Church.



# The Worship Service and the Lord's Supper

*KEN SAEKI*

Many churches which suffered or were destroyed during the war have begun building new sanctuaries. Six years ago our church members started raising funds for re-building, offering even their own rationed rice and sugar. At the same time they began to plan the design of the sanctuary. If we were to have a new sanctuary, we wanted it to embody concretely our own faith. We also wanted to realize our longing for an adequate worship service. Therefore, as preparation toward planning this sanctuary design we visited Tokyo churches of many denominations—not only Baptist and Lutheran but also all the outstanding sanctuaries of the Episcopal and Roman Catholic churches—and tried to attend their services. Then comparisons had to be drawn between our church and others.

## The Sanctuary

The first thing we noticed was that many Protestant churches were tightly closed during the week. This is easily understood since it is necessary to protect them against fire or robbery, but to use a sanctuary only on Sunday seems very wasteful. When it is so difficult to build a church, often in spite of internal disagreements or at the cost of the minister's health or even shortening of his life, it is regrettable to see the sanctuary infrequently used. Of course, some churches are used for kindergarten, but it seems better to use them for the proper purpose, as places of worship and prayer. One wishes church activity would be so lively that it would be used daily. Before the war there was a tendency for a church to attract people because of the preacher's characteristics, but today such a tendency has lessened and there is a more distinct evangelistic endeavor toward the neighboring community. For these neighborhood people who have no private room, it is important to have this place of worship open always.

Secondly, the interiors of the churches which did not close their doors during the week were usually dirty. If I may say it in an extreme way, they gave one the impression of a storage room. It was also noticeable that the disorder following the Sunday service had not been cleaned up. The individual home which is built with great effort would never be permitted to be so. Yet some sanctuaries were kept so clean that one could almost see his reflection on the floor, but it is also true here that a place of worship

ought to be cared for by the whole congregation. It is difficult to keep the sanctuary clean if one places all the burden of cleaning on a minister's family or on only one janitor so that none of the congregation takes responsibility. Thus, if they do not mind and will cooperate to serve with manual labor, young and old, men and women working together can clean the sanctuary in a short time and prevent such disorder.

### Liturgical Revival

Next, I would like to consider the problem of the worship service, but I think there are many problems which have to be considered thoroughly. Today one frequently sees articles concerning Liturgical revival, and these demand serious reflection. When I read such a book as *Early Christian Worship* by Oscar Cullman, whose book *Christ and Time* has been translated into Japanese, I feel more deeply that the worship service should not be left as it is. When one reads the Priestly writer's precise description of the worship service in the Old Testament, one sees clearly how Israel used her mind, spent her time, and offered her possessions in worship. Although we have no direct light about the early church worship service, we can reconstruct this through the worship service reflection in the Book of Revelation or through early Christian hymns. From these, it seems that the early church's worship was not so random as we imagine it to have been.

For more than fifteen years I have been concerned with this question, "Is the Protestant church worship service right?" and even now I feel that I should not get lazy in continuing to examine the worship service of each week. In the use of time, there is a wide gap between current practice and that of church men. This is a radio and television era with a consciousness of the use of every moment of time. Is it wise then to neglect the current sense of time and to make people listen to verbose, repetitive, watery preaching? When I ask for criticism of Japanese worship services from American missionaries, the first thing they say is that the preaching is long; and next, that it is difficult to understand. There are church services of one and a half to two hours in length which have only the value—from the standpoint of content—of a twenty to thirty minutes service. Thus, it is possible to have an hour's service which would have the abundance equal to a service of two hours. But since a one-hour service has a difference only through its richness of content, it is important to be very attentive to the use of time in worship.

When one attends a tea ceremony, he finds it progresses very simply, without hesitation or waste. Even then it never gives one a sense of hurry. So, if all church members used their minds and efforts to improve the church service, I believe it would surely be refined. As evangelism cannot be done by the minister alone, so a fine service is difficult to achieve without the prayers, efforts, and cooperation of many church members.

The criticism that preaching is difficult to understand comes not only from American missionaries but also from our own church members. I wish to recall a word by Augustine because this might be some help for the preacher or for the layman who speaks. The most important thing I was taught through reading Augustine's collection of sermons

or commentary was that he read the Bible thoroughly; he thought well; and he prayed much. There are people who read the Bible thoroughly but never think; and some others pray but are lazy so that they fail to think things through. So one must read the Bible well, think thoroughly, and pray much, and in this way draw deeply from the spring of life.

### The Problem of Sacraments

It is not necessary to discuss the important place of the sermon in the Protestant service. The point that is a problem is the sacraments. Leaving aside baptism for the moment, let us think about the Lord's Supper. Someone has said, "There is nothing so formal as a Protestant communion service."\* This seems to show that the Protestant church—which hates formality—when it performs the Lord's Supper, can only perform it in a formal way. But this judgment of apparent formality is a reminder that people are performing and partaking of the Lord's Supper without understanding or desire. Although the early Church Fathers and the Reformers explain the importance of both sermon and sacrament, to us the Lord's Supper is just an unimportant addition—or, to speak plainly, we feel that it is a bother.

Jesus told his followers a parable, saying that the Kingdom of God is like a certain king giving a marriage feast for his son (Matthew 22:2) and he declares, "Behold, I stand at the door and knock; if any one hears my voice and opens the door, I will come in to him and eat with him and he with me." (Revelation 3:20). From these Bible passages we should realize that something is lacking in our understanding of the faith when we feel the Lord's Supper to be an encumbrance.

Among the Reformers who comprehended best the meaning of the Lord's Supper was Luther, who once said, "It is better to abuse the sacrament than to remain aloof from it out of respect." That is, it is not good to remain aloof and partake of it seldom because one feels that the Lord's Supper is too precious. Rather, it is better to partake of it very often and to be accused by one's abuse of it. Not once or several times a year or at most once a month, but only if one partakes of the Lord's Supper week after week in the service of worship will he surely come to understand its importance.

A worship service with sermon only and no Lord's Supper should be as inconceivable as a wedding reception with "table speeches" but not *gochiso*.\*\* Augustine, in his *Confessions*, remarks of the Neo-Platonist idealists, "To make us smell the feast without eating it does not satisfy." Does not our sacrament-less worship service make the hungry and thirsty soul say the same?

### Doctrine of the Lord's Supper

Anyone who looks through church history or the history of doctrine will notice the

\* This is also the opinion of many of those who answered Questionnaires in a survey done for this *Quarterly*. See p. 273. *Ed.*

\*\* feast or good meal



controversy over the doctrine of the Lord's Supper. One idea of its significance is to commemorate the meaning of the death of Christ, or another is transubstantiation which represents the bread and wine as changing into the body and blood of Christ. There is not space to examine these ideas one by one, so I would like to present simply my understanding of the Lord's Supper. A man is not only born by baptism into a new life, but as he is a new-born baby he needs nourishment in order to grow. The Christian who is born with God as his Father and the church as his mother has to be nourished by heavenly food. "I am the bread of life... I am the living bread which came down from heaven; if anyone eats of this bread, he will live forever... I say to you, unless you eat the flesh of the Son of man and drink his blood, you have no life in you..." (John 6.48—58). These are Christ's meaningful words about the Lord's Supper according to the Gospel of John. By baptism a Christian wears Christ as heavenly clothes (Galatians 3.27) and in the Lord's Supper the believer eats Christ as heavenly food and lives for Christ.

How does ordinary bread and wine used in the Lord's Supper become heavenly food? We may compare it to an ordinary wire which has electric current running through it. That same wire, when it has no current, is just a wire. The difference comes when the current is added to this ordinary wire. In the same manner, the bread and wine used for the Lord's Supper are ordinary bread and wine. It is Christ's words of promise to us, added to common bread and wine, which gives them their significance. The words of promise by Christ, spoken to his disciples just before his crucifixion, are recorded in Matthew 26:26—28 and are the words of institution. And thus, in the words of 1 Cor. 10:16 ("The cup of blessing which we bless, is it not a participation in the blood of Christ? The bread which we break, is it not a participation in the body of Christ?"); the believer with Luther finds "my joy and crown."

### **To Grasp the Gospel with the Whole Personality**

John Bunyan in his *Holy War* compared man's five senses through which Satan enters and attacks man to five castle gates. If the contact of men and Satan is made thorough those five senses, we need not doubt that God will use all of these senses fully when he tries to save man. Preaching, baptism, and the Lord's Supper are the ways which God uses to save man, and these work fully only when all five senses are used. To hear a sermon is to come in touch with God only through the ears, and is as if one is kept with only one rope. That is too weak. How worthy of thanks it is to be given contact with God in many ways and in every aspect of our being.

Reprinted from *Reihai to Ongaku*, January 1956

*This is the first instalment of one of two surveys done for our study of Christian worship in Japan. The other survey—a detailed study of worship and music in about fifty Tokyo churches of fourteen denominations—was done by Yoshio Matsuyama, a student of Tokyo Union Theological Seminary, and will be reported in the October Quarterly.*

## Report on Questionnaires about Church Worship in Japan

TAKAKO SAKAI

To find out the impressions of Christian worship received by Japanese Christians and non-Christians who attend (or have attended) church, three questionnaires were prepared. Questionnaires A was chiefly for those who attended church as seekers, B for those who had given up attending church, and C for active church members.<sup>1</sup>

<u>Number of questionnaires distributed</u>		<u>Number returned with answers</u>
A	550	141
B	400	44
C	550	146

The questionnaires were distributed through schools,<sup>2</sup> churches, Y. M. C. A. and Y. W. C. A. groups, an office, a student centre, and through the many personal contacts of a number of people who willingly helped. While the majority of those who answered are probably students and recent graduates, the list includes older people and people in various occupations, especially office workers, teachers, and housewives.<sup>3</sup> Also, while the majority live in Tokyo, eleven other places, from Kyushu to Hokkaido, are represented.<sup>4</sup> Most did not indicate the denomination of the church they had been in contact with, but the majority clearly have in mind a rather representative Japanese Protestantism.<sup>5</sup>

Care was taken by those distributing the questionnaires to give them to people who would answer thoughtfully and on the basis of experience. The answers, which range

1. There is some overlapping of A and C. As we began to distribute A before we decided to print C, some active Christians answered A instead of C, as the questions were suitable for Christians as well as inquirers.
2. Especially Tokyo Joshi Daigaku, I. C. U., Toyo Eiwa Jogakuin, Baiko Jogakuin, Seibi Gakuen and Meisei Gakuen. Also some answers were received from students at the following universities: Waseda, Meiji Gakuin, Rikkyo, Hokkaido, Tokyo Union Theological Seminary, and probably others.
3. It is a defect of the questionnaires that persons were not asked to tell their age, sex, station in life, etc.
4. Some answers came from Miyazaki-ken, Nagasaki, Shimonoseki, Okayama-shi, Kurashiki-shi, Osaka, Nagoya, Kofu, Chiba-ken, Sendai, and Hokkaido.
5. 5 of those who answered indicate the Roman Catholic Church and about 3 the Seikokai (Anglican). (There are certainly more of the latter, but we do not know which ones.)

from brief comments on each question to essays of several pages, show that many people had thoughts they seriously wanted to express both about Christian worship and about the condition of Christianity, as they have known it, as a whole. These thoughts include hopes, longings, disappointments, constructive suggestions, requests and recommendations, deep appreciations, and severe criticisms.

The results will be published in the *Quarterly* in two instalments. This one will contain facts directly related to the worship service. The other, to be published in October, will report on (1) The factors and motives which led people to approach Christianity and the Church; (2) The reasons given in Questionnaire B for separation from the Church; (3) Appreciations, criticisms, and requests about Christians, Christian ministers, the fellowship in the church, and the Christian approach to non-Christians; (4) Opinions about Japanese Christianity as a whole, especially about its separation from the society, life, and people around it, and its limitation to but one class of society, the "intellectuals and petit bourgeoisie."

All three questionnaires have much to say both about the lack of deep Christian fellowship and about the separation of Christianity from society and "real life." Purely spiritual requests about worship are combined with a social concern in the same questionnaires. The same young man says, "I hoped to find slightly more quiet at church for meditation," and "Unfortunately at the young people's meeting there was only chatting; no topics appeared about life." The same young woman complains that a sermon is preached without belief and passion, and that people at church are "only looking for comfort from God, not strength to do good things." The same earnest Christian complains that the church is too secular and lacks true spiritual joy and community, and also that, as a result, Christians "don't go out into the world to fight." Therefore, the remarks about worship that are printed below must not be taken as an isolated and specialized concern, but as part of a longing for a Christianity that is more out-and-out (*tettei-teki*), more true to what it claims to be, and more full of meaning at every point for the people of today.

## Translation of Questionnaires A and C and Summary of B<sup>6</sup>

### Questionnaire A

This questionnaire is to ask the impressions of Japanese church worship received by those who have attended church, especially seekers.

- i. What was your reason for going to church?
- ii. What were you seeking for? Did you find it?
- iii. Which of the following most attracted and helped you toward Christianity? Which were most unattractive or meaningless to you?
  1. appearance of church
  2. atmosphere (*funiki*)

6. The questionnaires were based on suggestions by Miss M. McCrimmon (A and B) and Miss M. Firebaugh (Qu. C), teachers at Tokyo Joshi Daigaku.



- |                                   |   |
|-----------------------------------|---|
| 3. congregation ( <i>kaishu</i> ) | 7. sermon                                 |
| 4. music                          | 8. Holy Communion ( <i>seisan</i> )       |
| 5. Bible                          | 9. whole service ( <i>reihai zentai</i> ) |
| 6. prayer                         | 10. other                                 |

(Squares were provided in which to list the best-liked and least-liked items in the order of preference and dislike.)

Please give some comment on your answers to this question.

- iv. On the items listed above, or on Christian worship in Japan in general, please give your opinions, hopes, and requests.

#### Questionnaire C

This questionnaire is for recently baptized people and others who desire to live as active Christians and church members.

- i. How did you become interested in Christianity?
- ii. How did you begin going to church?
- iii. What was most interesting or attractive to you at church?
- iv. What do you think is most effective in the worship service (*reihai*) of your church?
- v. Is there any opportunity in your church for all to discuss together the improvement of church life? What suggestions do you have for improvement in the life of your church?

#### Questionnaire B

This questionnaire is for people, especially baptized people, who have stopped going to church. They may have many reasons, but we want to find out particularly those which have to do with the worship service itself.

The questionnaire then listed six possible reasons for their separation from the church:

- (1) I failed to get faith by going to church. (2) I lost my interest in Christianity. (3) I had faith for a time, but I lost it. (4) I still have faith but am disappointed in the church. (5) Many difficulties make it impossible for me to go to church. (6) Other.

After each suggested reason, questions were asked designed to get both negative and constructive criticisms of the worship service. Finally all were asked: "If you have comments on the Christian Church in Japan generally, please give them."

I. Best-liked and least-liked elements of the church worship service

Questionnaire A: Order of preference

Questionnaire C

	1st	2nd	3rd	4th	5th	6th	7th	total	%	What most attracted you? (C.3)	What is most effective in service? (C.4)
1. Appearance of church	1	3	3	1	4	5	2	19	3.0	Not mentioned in C.	
2. Atmosphere	17	15	19	12	10	4	5	82	13.1	12	4
3. Congregation (and Xtians generally)	4	5	7	15	10	5	8	54	8.0	54	6
4. Music	13	14	19	25	8	7		86	13.8	16	25
5. Bible	40	32	14	10	8	5		109	17.5	13	6
6. Prayer	12	21	36	13	9	1	2	94	15.1	9	15
7. Sermon	32	31	11	10	8	4		96	15.4	39	38
8. Holy Communion	2	1	6	3	5	3	3	23	3.7	7	8
9. Whole service	9	4	5	12	8	6	9	53	8.5	10	8
10. Other*	1		1	1	1	2	2	8	1.3	46	19

\* "Other" includes, in A, lectures, discussions, and books on Christianity. In C, as "what most attracted you," 30 mentioned church activities (Sunday school teaching, choir, cleaning, study and discussion groups, camps, conferences, etc.), 4 mentioned the Christian ethic, and the others mentioned various religious experiences. As "what is most effective" 6 mentioned church activities, and the others mentioned various religious experiences.

Questionnaire A: Order of dislike

Number of times these point are criticized in B and C\*\*

	1st	2nd	3rd	4th	5th	6th	7th	total	%	B	C
1. Appearance of church	4	3		2	1			10	5.8	2	2
2. Atmosphere	12	9	6				1	28	16.3	3	1
3. Congregation (and Xtians generally)	14	10	6	1	1			32	18.6	7	39
4. Music		1			1			2	1.2	1	3
5. Bible	3	1	2	2	1	1		8	4.7	1	0
6. Prayer	3	7	2	2				14	8.1	4	1
7. Sermon	18	7	1					28	16.3	12	7
8. Holy Communion#	25	5	2		1			33	19.2	0	1
9. Whole service		2	4	1	1			8	4.7	14	12
10. Other***	3	3	2			1		9	5.2	—	—

\*\* Those from C are mostly very constructive criticisms such as "I like it if..."

\*\*\* "Other" includes the offering (3), baptism (2), etc.

# Cf. the article by Ken Saeki, p. 258.

## II. Appreciations, criticisms, requests and recommendations about the worship service<sup>7</sup>

### 1. Condition of the church building

#### —Appreciations—

- A: peaceful; holy;  
C: peaceful; dignified.

#### —Criticisms—

- A: not tidy or clean (2 or 3); shabby (*somatsu*); clock set wrong; showy (*keba-kebashii*) (1);

Description by a newcomer: "The inside is rather dark as well as dirty. There stands a preaching table between two pots of pretty flowers, against the dirty white spade-shaped wall at the front."

- C: poor location;

"Nobody devotes his own whole to the church—so the church in Japan is always poor looking. The pastor's low salary is another aspect of the same thing."

#### —Requests—

- A: The front (inside) should have dignity and holiness. It isn't good to use the sanctuary as a kindergarten.  
B: Wait to build a new building until we can do without help from other countries.  
C: If economy allows, please make the building a bit more comfortable, e. g. lockers and more space between benches.

—Notes— Very few commented on the church building. I thought this meant they either did not care or were satisfied. They might know how poor the church is and the impossibility of using much money in improving it.

### 2. Atmosphere

#### —Appreciations—

- A: gives peace (*anshinkan*) to the soul; purifies our soul;  
C: Atmosphere was especially important in attracting me at the beginning (3).  
devotional; holy; solemn;  
warm; friendly and intimate (*shitashimi ga aru*);  
To hear the Bible in this atmosphere is very helpful.

#### —Criticisms—

- A: cold, especially toward seekers (many said this);  
too much on the social or secular level (4 or 5): The church is a recreation

7. In reading more than 300 papers, it was not always possible to keep exact count of how many said the same or similar things; but as far as possible the approximate numbers (when more than one) will be indicated in parentheses after the quotation. Where one quotation contains more than one sentence, quotation marks will be used to show which sentences belong together; otherwise, each sentence is a separate quotation. In some cases, one sentence combines several similar quotations. Occasionally the same quotation is repeated in different connections.



place for young people, as old people say. The chattering after the service is harmful to seekers. not devout;

stiff and uncomfortable (*kyukutsu*) (2 or 3); gloomy; pretending to be serious (*shinkoku butta*); weak and spiritless (without *iki* and *kiryoku*);

separate from real life (many);

"Some modern churches are too Americanized, while, on the other hand, old-fashioned churches of Japanese ministers also need improvement—especially more freshness. We need to reflect about this."

B: It gives the impression that the church is a place only for Christians, not seekers.

too secular: The pastor is like a master of ceremonies (*shinkogakari*). I was conscious of the human management of the service rather than of the direct connection with God. The church is just a social meeting place (*shakojo*). Even in church we are valued by the schools we graduated from, our position in society and the power we hold.

must always talk serious: Why can't we talk about movies at the church?

Church is a place to grow theoretical faith but not practical faith. A special world of only Sunday (2 or 3); going round and round in a special world;

Christianity belongs to the urban intelligentsia and so is inevitably spiritless decadent and hedonistic (*mukiryoku, taihaiteki, kyorakuteki*). A gap between old and young.

artificial: Too many believers are swayed by the emotional worship-service atmosphere.

"I found that the church was very exclusive and kept within itself. Japanese people lack deep spiritual communication; they are individualistic, though they like to be in a church atmosphere were they pursue what comforts themselves, but not Christ Himself. Therefore, the purpose of religion is just to make that atmosphere and not to spread the Gospel. I left the church because I was afraid of being compromised by that atmosphere." Fellowship should be more than a smiling face.

C: secularized and merely human (i.e. human, not divine): no joy; no earnestness, but just so-called moderation; Much friendliness, but not deep fellowship.

To produce an artificial atmosphere isn't good. We must not be attracted to Christianity by atmosphere.

Some of us go to church out of duty-conscience.

#### —Requests—

A: There must be such an atmosphere that, just to put oneself in it, makes it a joy to go to church.

Be quieter and keep solemnity.

B: I would go to church if there were a home-like (*katei-teki*) atmosphere that would permit me to go direct from my shop wearing my ordinary clothes.

C: Their requests will be listed elsewhere, and had to do especially with fellowship

(32) and with better connection between faith and life (21).

— Notes — (a) Roman Catholic Christians (3 out of 5) seemed more attracted to atmosphere than Protestant Christians.

(b) Many remarks on “atmosphere” overlap with those on “congregation and Christians generally” since the people largely produce the atmosphere. E. g. “Although I didn’t expect Christians to be perfect, I was disappointed. I disliked the smell of the churchly race (*kyokai jinshu no kusami*), namely, their high-pressure selling of love (*ai no oshi-uri*), superiority complex, self-satisfaction (*jiko-manzoku*), and their pretending to be God’s serious-looking good children (*shinkoku butta kami no yoi ko*)” (from A).

### 3. Congregation (and Christians generally) (partial report)

As this section is very long and goes beyond the worship service itself, part of it will be postponed to the October instalment. Some points have been mentioned above. A few more, particularly relevant to the worship service and life at the church as it affects members and seekers, will be given here.

— Appreciations —

A: natural and easy to be friends with; kind;

C: true contact of human souls; fellowship without economical interest;  
a fellowship which includes all ages; home-like, family-like (*katei-teki*);  
the power of a fellowship of which God is the centre.

— Criticisms —

A: Exclusive, especially in a small church, for the members are too friendly among themselves. But sometimes church members are on bad terms among themselves.

They don’t try to make real contact with seekers. They don’t really listen to them.

Officious: “Why were you absent last Sunday?” Superiority complex and self satisfaction.

They value people by their religion. A minister who had been friendly to me changed his attitude when he heard I had not been baptized. They lack humanity (*ninjomi*).

They regard the world of faith differently from daily life. They are too fond of discussion (*gironzuki*) and despise what is simple and easy to understand (e. g. an easy sermon). They have done too much study of theology.

They are satisfied with only their souls’ salvation. Self-complacent. They tend to shut themselves up in their old-fashioned ways without any will to change (*tokaku kyuhei no naka ni tojikomoru*). Christianity as a whole has fallen into “mannerism.”<sup>8</sup>

“The Bible and prayer made me approach to God, but I could not endure the ‘easy-going way’ to God of friends at church. When I asked them, ‘How do you believe in God?’ they gave me easy, effortless answers... They remain egocentric.

8. “Mannerism” came in for frequent criticism. This English word, as it is used in Japanese, suggests “the continuing in some way that is unsatisfactory without fresh will to meet present conditions.” E. g. 2 or 3 said that if a minister stays at one church too long, that church falls into “mannerism.”

They are not thinking to obey God, but only to get something from God. They want comfort from Him, not strength to endure and to do good things."

"Most of my friends tried going to church but they failed to get faith—especially the most serious (*majime*) ones. Though their attitude may have been wrong, yet a minister or other Christians could have led them. I wonder whether the church has any idea how to deal with seekers. Without listening to what he says, a preacher tries oppressively to make him a Christian."

B: Similar to A. Also: They are less human than those who work in the world. Sometimes the leaders lack maturity as human beings. Escapist religion.

The direct reason that I left church is that I saw people sleep during the sermon.

C: "At first I thought there was a wonderful fellowship at my church; but I find that they do not wish to talk together about anything serious. Their fellowship is not deep."

"In the present church is there any joy? If they have it, why are they so powerless and inactive in the world?...The church is apt to consist of dross people. There is no earnestness but just so-called moderation—moderate elegance, moderate culture, moderate intelligence, moderate goodness, and moderate salvation. Nobody devotes his own whole to the church...There are few laymen who want to be pastors...The church is secularized and salvation is made a human collusion."

—Requests—

A: Have the will to listen to others. Make a better way to deal with seekers, e.g. having a free discussion group for them, listening to their questions, talking with them actively.

Don't be too obvious (*rokotsu*: "bare-boned") in your efforts to get converts, as we often find with foreigners. Don't speak ill of other religions.

Stop the quarrels within Christianity—between persons, and between different churches, particularly between Catholic and Protestant (5 or 6).

B: To guide people until baptism isn't enough.

Try to make good Christians rather than many Christians.

C: It is much better to get one good Christian than five feeble ones.

We must have deeper fellowship (32): to encourage one another in the life of faith; to get more power to work in society. Isolated faith is dangerous. We need to think what a common body or community of faith (*shinko no kyodotai*) means. We need fellowship of which God is the centre. Etc.

We should guide seekers with earnestness and kindness (5). Thorough-going (*tettei*) faith is effective to guide seekers. We had better guide others to faith through community. But don't forget the true meaning of the church by minding too much about the seekers.

We need to make better connection of faith and life (21). Don't use faith as an escape, neglecting duties one should do.



The pastor should come nearer to us.

- Notes —
- The church members who answered C mentioned "congregation" and "fellowship" most often (54 times) as the things most attractive to them at their church, while the seekers who answered A mention "coldness" and "exclusiveness" and other bad impressions of the congregation as their greatest hindrance. In one case, two people who attended the same church had opposite impressions of its "friendliness" and "coldness."
- But although those who answered C mentioned "fellowship" favourably, 32 of them also say that "fellowship" is the point they want to improve in their church.

#### 4. *Music*

— Appreciations —

A: It helps us to communicate with God and to understand Christianity. It is many times more effective than a poor sermon. To be struck by the great power of Bach and Handel's music is the shortest way to go to God. It arouses our deep interest to know the motive that is behind great Christian music. What appeals to eyes and ears is best. I like music by nature (2).

It encourages our faith and gives us quite a different courage from what we find around us. solemn and beautiful; most impressive; peaceful; true; purifies our soul;

C: Music was especially important in attracting me at the beginning (2 or 3). It prepares our hearts to offer worship. It tells the Gospel from a different side than a sermon. It touches tired hearts and also makes a good atmosphere.

To sing together is good.

— Criticisms —

A: The voice of the congregation when they sing is feeble.

I don't like music just used to gather people, such as we hear at a church run by missionaries.

C: 19th century sentimental hymn poorly sung; The missionaries' favourite sweet and weak "spiritual songs" are a symbol of the secularized type of Christianity that they have brought to Japan."

An artificial effect produced by music isn't good.  
too poorly sung

— Requests —

A: Study the way to use music. The church must use music to make a good atmosphere.

C: Hymns must be improved.

Study the way to stand up when the hymn is to be sung.

"I, a church organist, have a question about the 'Amen' that is sung at the end of hymns in American-influenced churches but not in European ones. I'm afraid it may be a meaningless addition."

Practise hymns together after the service.

## 5. Bible

## — Appreciations —

A: To read the Bible together in church is more touching than to read it alone.

It teaches us Christianity. It gives communion with God. It shows God. It appeals to the heart deeply. It encourages us. It is a guiding principle in everyday life. It arouses the interest to study it further. It is true. It has literary value. It is the centre of Christianity (11). It attracted me not at first but later.

C: I am grateful to feel the Gospel touch my tired heart.

I first read the Bible alone and became interested in Christianity.

## — Criticisms —

A: We must practise it, not just study it theologically (many).

Sometimes I wonder whether it applies to modern people. Miracles are a hindrance.

Prayer and Bible study alone made Christ seem very near, but at church He seemed far away.

B: The colloquial Bible hasn't dignity.

It is studied too academically (2 or 3).

For Japanese accustomed to worship idols, only the Bible is not enough support (*tayorinai*).

## — Requests —

A: To read Old and New Testament together is good.

C: To read O.T. and N.T. together is good. To read the Bible throughout day by day is good. Make people accustomed to pray and read the Bible always. Guide the daily life of people by the Bible. Keep good faith by studying Bible (5).

It is better to have Bible study in groups by church members than to hear the pastor's interpretation.

Make good atmosphere by reading the Bible.

Give us opportunities to study the Bible (Roman Catholic).

## 6. Prayer

## — Appreciations —

A: It gives us communion with God (5). I reflect on my life of the week (2). It helps our understanding. It quiets our hearts. I was struck by prayer that was prayed from the hearts of all.

To pray for others is good. True prayer is very good.

I prefer personal silent prayer to prayer spoken in the congregation.

B: I prefer silent prayer (3).

C: Silent prayer is good (9). Prayer by the pastor is good (2). The prayer meeting is good (2). Prayer at the offering is good (1). To pray for others is good.

The prayer at my church (Baptist) is extemporaneous because we esteem a free spirit in it, but also well prepared with piety for it is common prayer for and of the congregation.

Cf. also section 9, "The worship service as a whole."

— Criticisms —\*

A: It seems full of falseness and display (*kyoshoku*) (3). I'm disgusted at empty words (*sorazorashii*) (2). I have never heard a prayer in church which I could pray from my heart (2). Full of clichés; feigned; I wonder whether they really mean it when they say "brothers and sisters," "love," "thanks," etc. (*Kyodai shimai, ai, kansha*).

Prayer said by others has no lasting effect on me, but my own prayer which is real to me is important.

Not only in his sermon, but even in praying, the preacher uses a hoarse voice which appears to me rather noisy, for, though I wish to pray my own prayer, it prevents me from doing so and seems to transgress my freedom.

Although the Bible is read in the colloquial version, the prayer is in literary language and so gives an unrealistic impression.

To Anglican Church: Isn't the Prayer Book too difficult? "It is read too quickly. Can people catch what is said?" Too formal (2). As my joints are weak, it is painful for me to repeat standing up and kneeling down often.

B: The fact that I couldn't pray gave me an inferiority complex which made me separate from Christianity.

As faith is not self-satisfaction, prayer isn't enough to save people.

— Requests —

A: I want more quietness at church for personal meditation and prayer (2). (One refers to the experience of quiet group meditation at a Quaker-sponsored seminar; the other says that the thing most needed just now to develop her faith is a place to kneel down and pray—in silence, though with others at worship.)

C: Cast out its falseness.

More quietness at the time of prayer (*shizuka ni shite hoshii*) (2).

Connect prayer with daily life. Encourage people to attend the prayer meeting.

7. Sermon

— Appreciations —

A: It helps me understand the Bible (6). It teaches us Christianity best. It teaches me what I am seeking for. It encourages and corrects my faith. I appreciate what I can understand with my mind. What we hear has a more lasting effect than what we read. It breaks human arrogance.

C: It helps me understand the Bible (6). I see God through the sermon. To find

\* One might quote here from memory a comment made by a noted European visitor to a Japanese Christian whose son disliked church with its long sermons and prayers: "You have such a prayer oratory in Japan. Make short prayers; prayers are much more real when they are short. One should become much more child-like in prayer." Ed.



oneself in the sermon is solemn. It tells us the truth. It gives confidence to one's faith. It comforts as well as cools us.

easy; without falseness; connected with reality; fresh; strong;

A touching one is seldom heard, but once heard, it's good.

"We have two preachers, old and young, who take turns. The old one preaches about general things and is good for the old people; the young one is very scholarly (*gakukyuteki*) and is good for the young."

— Criticisms —

A: It depends on the preacher whether I like it nor not. "It isn't good that the value of a church depends on the sermon. It causes much trouble in church-going, for often the church one likes is at a distance while there is a church with a less interesting sermon near." (Several said this both from A and C. One was a person who was attending the church of an outstanding preacher, though it was at a great distance from her home. She had sought for some time before finding that church.)

difficult (11); not connected with reality (8); too forceful and oppressive (*oshi-tsukegamashii*) (4); tiresome (2); long; obsolete; full of stereotyped expressions; just notes on the Bible; sometimes preached like a commercial propaganda without any belief or passion; too beautifully spoken: he makes an artificial effort to be impressive by his tones of voice. He speaks too loudly.

Who can understand it? It's like a lecture over and above the clouds, which means that we can't get our hands on it, even if we stretch ourselves.

It is theology which can be understood only by the intellectual class. There are too many sermons that are so academic that only educated people can understand them. Sometimes even college graduates cannot understand them. Some Christians despise what is simple and easy to understand. They have studied theology too much. Only special people can understand the sermon. The more I am taught about God and eternal life, the more doubtful it becomes. I wonder whether a preacher knows that a sermon which is good for Christians may be not good or even harmful to non-Christians.

When his life is different from his words, I am repelled.

I'm annoyed when his preparation is poor.

When he is too eager, I feel ill. I don't like his "I will convert you!" attitude. His superiority complex—"I am walking in the way of light"—repels me. "All that he said was right, but he seemed so intoxicated in himself that I felt resistance rather than agreement. He used many imperative moods rather than persuasion why we should be led by Christianity."

Some preachers speak as if Christianity were nothing at all. ("As if to cure a sick man with the touch of a hand," i.e. "Make a mole-hill out of a mountain.")

B: not connected with reality (3); difficult (2); loosely long (2); full of cliches; oppressive; formal; doesn't appeal to the intellect of modern people; He is think-

ing only about making a good effect.

"It is useless so long as it is powerless in dealing with the present problems in life. When it touches present problems, which seldom happens, it can only say useless, worn-out (hackneyed: *chimpana*) things which go round and round in a special world separated from reality."

C: difficult; long; long and difficult wording: One which touches the heart is seldom heard.

As I think the sermon is important, I feel especially discouraged when it isn't good. The worship service should not depend on the sermon as much as it does now.

—Requests—

A: Make the sermon and the whole service more attractive. "At present there is too much unevenness in the quality of churches because it depends on the sermon. Please make churches more even, correcting this over-emphasis on the sermon."

Bible study in a small circle is better than a sermon preached to many people.

A minister should listen to those who have questions about his sermon.

The contents of a sermon should not be limited to the Bible. The sermon must deal with present problems such as world peace, the relation between the Gospel and science, etc. Secularity in a good sense is need. It should have some of the charm (*miryoku*) of Buddhism. Don't speak ill of other religions.

Let laymen make a speech in order to avoid "mannerism" and to know many and wider points of view (5 or 6).

C: God, not the sermon, should be the centre of the worship service. I prefer putting emphasis on the Bible instead of on the sermon.

The contents, length, and language of the sermon should be improved. A preacher should not raise his voice too much.

I like to hear many different preachers (5 or 6).

## 8. Holy Communion

—Appreciations—

A: I came to appreciate it, though I hated it at the beginning (2). "When I knew its mystery and its being historical and concrete, I was deeply impressed. For me who usually thought of things materialistically, it was a great wonder (*okina odoroki*)."

most important (Anglican church member); holy

C: pure communion with God; devotional;

Especially to have it every week is good. (This was said by one Anglican and by several members of a Kyodan church in the Disciples tradition where Communion is held every week.)

Three Roman Catholics mentioned respectively "the Mass," "the liturgy" (*tenrei*),

and "receiving the Sacrament" (*seitai hairyo*) as that which they most appreciated in worship, and another said, "To be fed by the Sacrament is what I think most effective in the worship service."

— Criticisms —

A: formal (8); ridiculous (3); stiff and formal (*katakurushii*); separate from reality; useless; putting on Christian airs (*Christian-buri*); strange to me, even after being baptized; a kind of self-satisfaction;

exclusive; It goes out of its way to make non-Christians feel excluded and inferior.

I feel rejected.

When people gather together with the same purpose to link together their hearts, such a stiff and formal thing is quite meaningless.

9 add to their criticisms "this may be because I don't understand its meaning."

— Requests —

A: As formality is the greatest hindrance in church, make the dead spirit that used to live in its forms and ceremonies come alive again (several, not with special reference to the Communion).

As every meal should be a "holy supper" it need not take such a formal form at church.

As it makes non-Christians feel an inferiority complex, is there a better way to hold it?

C: We should simplify every ceremony and seek simplicity and freedom from artificiality (4). We should make what is difficult plain and easily understood by all. (These two statements were not with special reference to the Communion.)

— Notes — The favourable opinions about the Holy Communion are mostly from members of churches which observe it every week.

## 9. The worship service as a whole

— Appreciations —

A: I cannot help going to church. I can reflect on myself and my life.

C: The consciousness that all fellow Christians are together before God is good (4). To worship together is good. Singing hymns and saying the Creed together give this sense of togetherness. To be conscious that all Christians are tied together...

Worship together encourages faith. My soul is true at least during the worship. My heart is bright after worship (3). I feel peace and security separated from the world of falsehood and vanity. To be caught by Christ is good. The moment of attention (*kincho*) in the presence of God is good. The Liturgy is the most effective thing. The moment to praise God without a word...

quiet; solemn; connected with reality;

natural and free: for instance, the minister need not announce the hymns etc. as it is printed in the bulletin and the organist gives the lead by means of music.



— Criticisms —

A: Church isn't necessary (2).

The whole of Christianity falls into "mannerism" through the formal things in the church.

The worship service is too noisy and bustling (*nigiyaka*) and has not enough silence (2).

B: A special world only of Sunday, etc. as above, under "Atmosphere" and "Congregation."

I left, because satisfaction of soul cannot be got by just hearing a sermon or singing a hymn. The church could do nothing for really poor people (whom I took with me) except disappoint them.

C: Some of us go to church out of duty-conscience.

— Requests —

A: Make it a place where everyone can go without hesitation. (Perhaps this is connected with the complaint that Christianity belongs only to certain classes of society.)

Make it a place where I can go only when I want.

Begin the service at 9:30 so that we can use the remainder of the morning for free discussion.

The service is too long. Be punctual.

At present I feel that the church is not so suitable for meditation, for I wanted to get slightly more quietness, as quiet as the worship at a Quaker-sponsored seminar, though my hope may be out of place. More time for personal silent prayer.

I want the church to be a place where we can rest our souls after six days trouble. Make it a place where I can put the weight off my shoulders.

B: If I could go to church for a short period between my work, without changing my clothes, I would be very happy. (A shop-keeper who regretted the spiritual loss through not going to church, but who could not stand to lose his Sunday morning business.)

C: Make the worship service a thing to which people come out of real need, not out of duty-consciousness. The worship service as a whole must be effective. We must improve the whole service in its length, system, hymns, sermon and language, and make it more efficient and rational (*goriteki*). We must have a richer church life.

The service should not depend on the sermon as much as it does now. (On this point, see above, under "Sermon.")

We must simplify the formalities (3). We must have simplicity and freedom from artificiality (2). Revive the original spirit that used to be in forms that are now dead. Because God is Spirit, we want a minimum of forms, which are wearisome, and should keep only the most natural ones (Baptist).

The system must be improved. Tempo is important (3). It must be carried on at a quick tempo. Punctuality is important. Many people are late because of

Sunday school work. As the meetings at church don't end at the appointed time, I am quite embarrassed (housewife).

Don't have announcements until after the service.

We must try to make a real community in Christ, in which all are able to weep and laugh together, and from which, because of true joy, we cannot help going out into the world to fight.

— Notes — See also sections on "Atmosphere," "Congregation," etc. for frequent requests for relevance and connection with life. Also for deeper fellowship.

#### 10. "Other"

— Appreciations —

A: books on Christianity (3); lectures on Christianity (2); discussion with friends (2); The course on the Bible at my high school was easy to understand and helpful.

B: The Christian funeral is better than the Buddhist funeral (3).

C: Doing some service (*hoshi*) in the church is especially good (13), especially teaching Sunday school and working for children (11).

The ethics of Christianity (4); the clarity, universality and objectivity of Christian ethics. Discussion (4); ethics study group (2); cleaning the church building together (2); choir (11); candle service; birthday celebration; serving tea after the service.

Saying the creed together. The sense of mystery after confession and absolution (Roman Catholic); to have the Gospel and pardon of sin.

— Criticisms —

A: the offering (3). We should not force people to give an offering, but have a box in which they may put it. It isn't good to gather money to build buildings.

Baptism (2); Why is baptism necessary?

B: the offering, especially when we must write our names on the offering envelope and when the facts of who gave how much are published.

C: Our so called "retreat" was just a conference.

"Our Baptist way of baptism is more 'formal' than that of other churches, and so we have much concern about it. However, it is good if we remember it is a way to express one's faith."

### III. Opportunities to discuss the improvement of church life (from Questionnaire C)

In answer to the question, "Have you an opportunity at your church for all to discuss together the improvement of church life?" answers were:

Yes                      77: general meeting; summer conference; group meetings; etc. some enthusiastic groups in the church which centre about the priest (2 R.C.).

No                      32

Yes, but not enough 14: Meetings are not well-attended.

Old and young are not of the same opinion.

Young people are so shy that they dare not speak.

Of the improvements in the life of the church which they wished to suggest, about

32 were about improving fellowship;

19 were about connecting faith with real life and connecting the church with society;

15 were about the worship service;

11 were about other activities in the church;

8 concerned ways of evangelism;

4 concerned the church economy; and

3 concerned the pastor.

### Correctives for "Brain-Christianity"

"You have some reluctance about the word 'meditation' haven't you?" said Dr. Brunner in answer to a question. "This is a weakness of Protestantism and of the Protestant mission in Japan. We have too little room for meditation, and distrust it because it is a supra-intellectual act. Meditation is a digestive process. By meditation the Bible word gets further down into our soul (I mean *Seele*, I would not go so far as to say 'the heart') than it does by reflection.

"We should think of the motion of the subconscious (as well as of the intellect) with regard to the Word of God. We have neglected the subconscious in all our church practice. We have no room for adoration, for silence, for art, and we have paid little attention to church music. But all the subconscious must come under the control of the Word of God. The subconscious, not the intellect, is the dynamic. We have had too much brain-Christianity and not enough soul-Christianity. The corrective to the one-sidedness of the theological revival would be a really Biblical practice of meditation."

(from lecture notes on a seminar given by Dr. Emil Brunner at Tokyo Union Theological Seminary in 1954)

### Christian Example

"What is the worth, as Christians, of this crowd that we see in church (on certain feast days)? Do they love one another? Are they a unified element of the community: Do they even know one another? Once out of the church, what ideas will they exchange, what influence on one another will they have? Do they have the idea of belonging to one and the same living Body, of being members of one another? Has the ceremony they have just come away from united their minds and hearts in the one, identical hope and thought? Do they go out with the burning desire of making Christ fill their lives and of seeing him reign in their environment? Did they come to fulfil an obligation for their own salvation, or did they come to strengthen and feed a life which they want to spread? What kind of an example are they going to be to the great mass of indifferent souls among whom they live? Will they be a family recognized for its charity, loyalty, faith in Christ, confidence, joy, courage under hardships? Or will they be pretty much like everyone else around them, except for a weekly habit peculiar to them? When others look at this band of the faithful, will they have a mind to become a Christian? Is it not more often just the opposite—'If that is being a Christian! No thanks. Not for me!'"

Abbé Michonneau, *Revolution in a City Parish*; pp. 20-1



## The Book Shelf

Compiled by *HUGO MUNSTERBERG*

Edited by Tanaka Tadao, Nakamori Yoshimune and Yanagi Sogen, *KIRISUTO, BIIJITSU SAKUHIN NI MIRU* (Christ in the Fine Arts); Nihon Kirisuto Kyodan, 1956. 600 yen.

Recently a new book of poetry named "Hassha" (published by Kirisuto Shimbun-sha) was added to the field of Christian literature in this country, and now, at this Easter, there appeared "Christ, in the Fine Arts" in the field of painting and sculpture. These two works in poetry and art show signs of steps toward maturity of the Church in this country which is seeking after inner richness.

"Christ, in the Fine Arts" is a splendid selection of paintings, drawings, frescoes, miniatures, tempera paintings, reliefs, stone statues, stained glass windows and so on, including 118 works from the Early Christian period to modern times. The pictures of these works are arranged in accordance with the Gospels, and the whole intends to show us Christ, His person and work, through various points of view. They "want to talk about our Lord through form and composition." Exposition of each work is written by Tanaka Tadao, one of the most famous Christian artists in Japan, while Nakamori Yoshimune and Yanagi Sogen contribute a brief history of Christian art, the former to the mediaeval age, the latter from the Renaissance.

Some people say that there can not be religious art, for it is always a kind of religious propaganda and not art at all. Of course not every holy painting or statue has artistic value. But who can deny that the works in this selection have exceeding value as art? These works have been selected by the three editors. This selection is a production of keen artistic judgement and deep Christian piety, and it reveals in an excellent way the relation of religion and art. The editors suggest that they would like to publish "the Gospel according to the fine arts" some day in much more complete form, when they have matured spiritually. This idea is to be welcomed and we hope that it will include some works of mature Japanese artists. We are convinced that the present work of these three editors has made a contribution towards the appreciation of Christianity in Art.

Kumazawa Yoshinobu

Oscar Cullmann, *Early Christian Worship*, S. C. M. Press, London, 1953, 124 pp. translated from *Urchristentum und Gottesdienst*, Zwingli-Verlag, Zurich, 1950

Elsewhere in this *Quarterly* a writer says that when he reads Cullmann's *Early Christian Worship* he strongly feels there must be some change about the Christian worship of

today.\* Indeed, this brief but scholarly book so shows both the richness and the meaning of Christian worship in New Testament times that one cannot help feeling the impoverishment and the vastly reduced meaning of our modern Sunday services. As Cullmann's thought is most relevant to the theme of this *Quarterly*, I shall report it more fully than befits a review.

Cullmann's presentation of primitive Christian worship—only 29 pages, the rest of the book being a fine study of the Fourth Gospel—lets us see step by step his way of using his source materials. These sources are the New Testament itself, Christian literature to the year 150, and Pliny's report to the Emperor Trajan. While these sources do not give a perfectly clear picture, Cullmann says, they do disclose "a fairly clear tendency in worship." As we proceed, all things fit together to show what this tendency was. The first two "hints" which Cullmann mentions are, first, the fact that meetings for worship were on "the first day of the week," the day on which the Lord, risen from the dead, "had appeared to the disciples gathered together for a meal," (p. 11) and, secondly, the oldest liturgical prayer, preserved in Aramaic—"Maranatha: 'Come Lord Jesus.'" This prayer was "fulfilled already in the community's celebrations of the Lord's Supper." (pp. 13—16)

Cullmann opposes the view which "has now become customary, in histories of the early Church and of Liturgy," that there were two separate services, one for the Lord's Supper and the other for the proclamation of the Word, "as we are in the habit of imagining, following the modern example." (pp. 27—32) Both Supper and proclamation were contained in the one Sunday service, and "the whole celebration (was) directed toward this *climax, where Christ comes in the Spirit to his own.*" (p. 20\*\*)

In the primitive service of worship, "Christ, the risen Lord, stands right in the centre." All parts of the service "have the *risen Lord of the Church* as their object." (pp. 23 and 34) But this Presence, and the fellowship realized through it is "pushed far too much into the background in our present day communion services." (p. 18) The aim of the service is the building up ("edification") of the community, not "in the hackneyed pietist sense of 'uplift,'" but "Christ unites himself with his community as crucified and risen and makes it in this way one with himself, actually builds it up as his body (I Cor. 10.17)." (pp. 26 and 34). All the other elements of the service, which are "extraordinarily *manifest*" (p. 12) were kept subordinate (by Paul) to this one aim. (pp. 26, 32, 34)

Two elements which Cullmann emphasizes are the "free working of the Spirit" (as in I Cor. 14) and "liturgical restrictiveness" (as witnessed by the many formulae of benediction, doxology and prayer in the N.T.). "It is precisely in this *harmonious combination of freedom and restriction* that there lies the greatness and uniqueness of the early Christian service of worship." (pp. 32—3) Cullmann speaks with regret of the failure to keep this healthy combination, and of the poverty of modern Protestant worship not only in liturgy, but also in the free working of the Spirit, and in respect to aim. (p. 26)

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\* Quoted freely from memory. See the article by K. Saeki, page 257.

\*\* Cullmann's italics, here and elsewhere.

This leads us to a comparison with discussions elsewhere in this *Quarterly*. Like Cullmann, many of these discussions stress richness and manifoldness in Christian worship, the value of set liturgical forms, and the weekly Lord's Supper. But (I think) in only one article, by a Quaker, do we find the thought that the worship service should be left open to the direction of the Spirit. But according to Cullmann this also is essential to the aim, for "the gathering for worship is in reality a gift of God to men," and "it is the Lord who acts" in all the actions of the gathered community. It is through the Spirit that Christ makes himself present. "Early Christian worship is worship in the Spirit (John 4.23). Through him the community is built up into the Body of Christ." (pp. 34-5) (It may seem to be too radical a reform to combine liturgy with something like a free Quaker meeting. But "to be built up into the Body of Christ" must surely involve the freedom of the Lord to direct his members as he will—e. g. to give them new insights and new concerns as a group—and so the openness to something new, not humanly pre-arranged.\*\*\* So every church needs to have a "Quaker element," or, in Cullman's words, "room for the free working of the Spirit" (p. 35), either within its worship service or in very close connection with it. But so often, after the pre-arranged worship is over, the non-prearranged time of the community together descends at once to the "merely social level"\*\*\*\*—or perhaps to the lecture, discussion, or conference level. The sense of the community gathered in worship about its Lord, waiting for guidance as a community, hardly ever is found except in the Quaker meeting at its best. This ought not to be so.)

Cullmann has been criticized for not allowing sufficiently for the possibility of geographical variations in early Christian worship. For example, did all have as many "free expressions of the Spirit" as Corinth?# But in the main lines of his thought he must be taken seriously by all who are looking for the right ways in which to reform church life today. In particular, he is a good guide in the reading of the New Testament to open our eyes to aspects of it that we may have missed.##

M. McCrimmon

**Van Straelen, Henry; En Reflexissant au Probleme de L'Adaptation au Japon, reprint from "Rythmes du Monde," published by Abbaye De Saint-Andre, Bruges, 1953.**

This brochure of nineteen pages by Fr. van Straelen, presently of the faculty of Nanzan University in Nagoya, is a delightfully suggestive discussion of the problems all missionaries face in adjusting their outlandish practices to the mood and traditional expectan-

\*\*\* See the article on Quaker worship by Miss Takahashi, p. 228.

\*\*\*\* See the report on the questionnaires, p. 267. There were many complaints about the superficial level of the fellowship in the church.

# Cf. John Knox, *The Early Church and the Coming Great Church*, New York, 1955, p. 28. Knox, however, at other points makes considerable use of Cullmann's works. (See his index.)

## Some valuable points in Cullmann's book not included in this review are (1) the way in which the past historical event of Christ, the future coming of Christ, and the present presence of Christ are all involved in Christian worship; and (2) valuable notes on the connections between the primitive service of worship and the Epistles, Revelation, and the Fourth Gospel.



cies of the Japanese.

His introduction to the problem is in the form of an account of discoveries made when he visited the headquarters of *Tenrikyo*—on their invitation—to talk with them about Christianity. In *Tenrikyo* he found a remarkably vigorous religious movement for whose faith and practices Fr. van Straelen shows a critical respect.

In studying or experiencing at close range, as it were, and with extraordinary charity a great many and variety of the expressions of Japan's "spiritual heritage," the author has arrived at some arresting conclusions about the work of the missionary. They are too many to relate here; typical, however, is the suggestion that far more effort might well be made to adjust our approaches to the native "expectancy" of indirection and intimation rather than of bald and forthright statement in the presentation of our "message." (It is entirely alien to the author's point of view to counsel a compromise with honesty and his suggestion must not be taken to mean such.) What he has in mind is explained and supported by a quotation from Jacques Maritain, "That which will win souls is not an action which *proposes* to win souls, but rather that action which proposes only to witness to the Truth with a full and overflowing measure of Love."

The loving witness asked of those who would represent the Truth will manifest deep compassion for the refinements of the aesthetic-and-spiritual traditions of the Japanese. As missionaries we are called to immerse ourselves in these traditions until we have thoroughly appreciated the forms in which they have come to be expressed.

Few if any of our Western forms of spiritual expression can be expected to penetrate on their own terms, as it were, into the Oriental soul. The author's contention that we must understand that soul, while by virtue of our own heritage we are so far removed from it, is a "stiff" one. We are asked to drop the habits of a strange civilization, accept the people of the Orient as we find them, and while admitting that their thought patterns are indeed different strive through devotion to the universal and the timeless to establish communication in ultimate concern transcending both heritages.

He discusses with fascinating insight the problem of adaptation in Church architecture. His suggestions include, for example, one about rediscovery of certain artistic elements and their Baptism, so to speak, into Christian use, rather than their elimination. The problem of adaptation is, however, not that of making a simple reprise of Japanese artistic elements, but a question of assimilating the spirit out of which highest works of their art have developed. There is no brief here for the cult of "folk art" nor of "modernism" as such, but a counsel of appreciating the substance of the best of Japanese art.

The author appears to suggest that we would do well to conserve all that the non-Christian has realized of the Truth in his spiritual pilgrimage and regard it with charitable intention, not to controvert but to "fulfill" it.

This brochure is certainly rewarding for any who will mark as they read, and is recommended as a provocative introduction to a discussion of growing interest. R. A. M.

# They Went Before

## Descriptions of Christian Worship in the Meiji Era

from *KANZO UCHIMURA'S*

### How I Became a Christian, Out of My Diary, 1895

Careful reading of the following excerpts will shed valuable light upon many topics discussed elsewhere in this issue of the *Quarterly*.

#### 1. First impressions of two forms of Christian worship

"One Sunday morning a school-mate of mine asked me whether I would not go with him to 'a certain place in foreigners' quarter, where we can hear pretty women sing, and a tall big man with long beard shout and howl upon an elevated place, flinging his arms and twisting his body in all fantastic manners, to all which admittance is entirely free.' Such was his description of a Christian house of worship conducted in the language which was new to me then."<sup>1</sup>

June, 1880: "The snow having melted and the fair weather setting in, we had visits from three missionaries in succession—one American and two British—and our hungry souls were fed with good supplies of sermons and other religious instructions. The Hon. Mr. U., a British consul in a neighboring sea-port, was also here, and in the house where he stayed, there was held an Episcopal service on the grandest scale we ever had witnessed so far. The general impression of the service upon the boys was that it was somewhat 'Buddhistic,' its liturgy and surplice being not entirely consonant with our idea of simplicity in religion."<sup>2</sup>

#### 2. Christian meetings in Tokyo, 1883

From a chapter entitled, "Out into the World.—Sentimental Christianity"

(In this section, the first short paragraph after each date is from Mr. Uchimura's diary; the rest is his comments added later.)

"May 8.—The Third Great Gathering of Christians opens at 9 a. m. in the New Prosperity St. Presbyterian Church. I represented the S. Church. Prayers and business in morning. Reports on the state of the Faith throughout the land, in afternoon. The believers number 5000 in all. The meeting adjourned at 6 p. m.

1. Kanzo Uchimura, *How I Became a Christian, Out of My Diary*, Keiseisha, Tokyo, 1930, p. 10

2. *ibid.* pp. 40-41

"This was some twenty years after Christianity was first introduced into my country. The believers numbered 5000 among 40,000,000 of the entire population;—a small flock indeed, but fired with holy ambition to leaven the whole mass of ignorance and superstition around them *within a quarter of a century!* This sanguine hope was based upon a calculation made by one Mr. T., an elderly brother of the most optimistic type of mind, that even if each of the 5000 Christians be so lazy as to lead but a single soul to Christ in one year, the congregation ought to swell to many times the number of living souls in the whole land within that short period.... Writing now, however, ten years after this memorable meeting, I have a sad task of telling my readers that history has proved quite otherwise from what we expected or prophesied. They say there are now 35,000 Christians throughout the land, and that the yearly average of increase is rapidly falling. Yes, a nation cannot be converted in a day! Let it be! Our aim is *qualitative* as well as *quantitative*.<sup>3</sup>... Either our own laziness or God's own wisdom has always kept the numerical value of the believers at comparatively low figures.

"Be the future whatever it might, our dream on that day was resplendent with glory. It was unanimously agreed upon that a veritable Pentecost did set in after it had ceased to be a human experience for over eighteen centuries. And there was every sign that such was truly the case. First, there was much groaning for sins. Everybody wept, and he was considered a block-heart who could not weep on such an occasion. Some miraculous conversions were reported. It was said that a group of children of a mission school were so endowed with the power of spirit that they captured a poor Buddhist pilgrim in a street, prayed with him, and argued with him, stripped his sacerdotal robe from him, and compelled him to own Jesus as his Savior. A young man, conspicuous among his fellows for his stammering tongue, was said to have had the restraint removed from him, and to have preached with all the fire and freedom of the Apostle Peter. And what was more, we had among us a Korean, a high-born representative of that hermit nation! He was baptized a week before this, and was with us in all the dignity of his native attire. He too prayed in his own language, not intelligible to us except his closing Amen, but forcible because his presence and unintelligibility made the scene still more Pentecostal. We only needed a physical tongue of fire to make it entirely so; but this we furnished with our own imaginations. We all felt something miraculous and stupendous coming

3. Cf. "Make good Christians rather than many Christians," a request found several times in answers to questionnaires circulated for this *Quarterly*. (See above, p. 267.) A little later in the chapter being quoted above, Mr. Uchimura implies that already in the 1880's Christianity was being made too easy in order not to discourage possible converts: "(The glad tidings of Christian Freedom) were not meant, we believe, for those who from restraints are vainly striving to be free, but for those chosen children of God, who in their anxious efforts to conform themselves to the Law, are helped by Thee to make the Law their will.

"But when the numerical increase of converts in geometric progression is had in view by the messengers of the Gospel, (though not an altogether unpardonable weakness of humanity), this stern idea of Freedom must not be very conspicuously placed before heathens. Hence the more or less laxity of practical morality among the converts thus recruited, and the hedonistic view of the freedom of spirit engendered among them." (*How I Became a Christian*, pp. 82-83)



over us. We even doubted whether the sun was still shining over our heads.

"May 9.—Meeting of the delegates in the Morning Grass Presbyterian Church at 8 a.m. The subject of discussion, "the Free Burial." (Mr. Uchimura makes a critical comment on the Gathering's preoccupation with this legal question.)

"May 12.—The Great Meeting closes. It had wonderful effects. Churches revived, consciences tried, and love and union considerably strengthened. Very Pentecostal in its general character.

"All in all, the meetings were profitable to us all. Enthusiasm ran so high that after-meetings were continued for one week more. To me the scene was one which I had never seen before in my life. The so-called 'revival' set in upon the metropolitan churches, and to me who was trained a little in Mental Physiology, the movement appeared somewhat insanoid.... But as the movement was fanned and supported by the highest of church-dignitaries and reverend gentlemen, I suppressed my skepticism, and allowed myself to be swayed over by the sentiment of the hour. When I saw and heard many who spoke of the joy that came over their souls by the mysterious influence of what they could never explain, but no less real on that account,—the joy, they told us, exceeding that the eye hath never seen, or the ear hath ever heard of,—my science was carried over by my desire to have the similar joy myself. Having been taught by a fiery Methodist preacher how to obtain this unspeakable gift of spirit, I applied myself right earnestly at the work, focusing my mental vision upon my 'deceitful heart'... (But) after three consecutive days of groanings and beatings of my breast, I was the same son of depravity as ever before. To me was denied the much envied privilege of showing myself before my fellow-Christians as a special object of heaven's favor, full of hope and joy.<sup>4</sup>

### 3. "Tea-parties and church-sociables"

"With the daily and weekly increase of friends and acquaintances among the believers, my religion was fast inclining toward sentimentalism. Feastings upon religious talks were often carried to excess, and we thought more about Christian tea-parties and dinner-parties than of the grave responsibilities of conquering the dominion of darkness around us. Fresh from my country church, with childish innocence and credulity, I plunged myself into the Turkish-bath-society of metropolitan Christianity, to be lulled and shampooed by hymns sung by maidens, and sermons that offended nobody. God's kingdom was imagined to be one of perfect repose and constant free exchange of good wishes, where tea-parties and love-makings could be indulged in with the sanction of the religion of free communions and free love. Missionaries will pay all the arrears of church expenses, and they too will fight out Buddhism and other obnoxious superstitions around us. But we, dear brethren, who bow no more to wood and stones, and sweet sisters with woman's right bestowed upon you by the new faith,—let us be going to tea-parties and church-sociables, and there sing 'Blest be the tie that binds,' and pray and weep and dream and rejoice."<sup>5</sup>

4. *ibid.* pp. 77-81

5. *ibid.* pp. 81-2

"March 14.—Read John Howard's Life with tears. Gave me great joy and consolation."

"Failure in putting off my old Adamic skin at once drove me to find a consolation in the works of my own hand. And why not? Sentimental Christianity, like all other pleasures of senses, soon becomes insipid, and something more real and substantial is needed to keep up a hungering soul at rest.... Prayer-meeting sentimentalisms and camp-meeting psychoelectricities,—to what do they all amount if not a single beggar has his belly filled thereby! We used to give something solid and substantial to wayside beggars when we paid our monthly pilgrimage to our family-idols; but now that we are converted to Christianity, we give nothing but empty words to them."<sup>6</sup>

"To go back to my old faith I am now too overgrown; to acquiesce in my new faith is impossible." (*ibid.* page 105)

*To be continued in October, with excerpts about the church formed by students of Sapporo Agricultural College in the 1870's.*

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### The Lazy Spirit of Conforming

"How do you explain all these difficulties in the celebration of Christian worship?"

"The explanation is simple enough; we have let ourselves fall into a lazy spirit of 'conforming.' We misapply the words of Saint Paul, who told us to guard the deposit of Faith, and we hold on for dear life to traditions. Over and over again we repeat things 'the way they are done in this parish,' and make no effort to adapt them to the needs of those who are our parishioners, whom we are neglecting. It seems to be a cherished illusion of us priests that the faithful who are present at services are getting some good from what we give them; in reality, they are politely bored. They shift for themselves, and manage to pray as individuals in their individual ways."

*Abbé Michonneau, Revolution in a City Parish, p. 29*

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6. *ibid.* p. 83

# From The Religious Press

Compiled by *WILLIAM P. WOODARD*

## Diet Takes Up Yasukuni Problem

(Jinja Shimpo, Feb. 25, 1956)

The House of Representatives Repatriation Committee, which had been studying the question of making Yasukuni Shrine a special juridical person, invited Prof. Yoshio Oishi of Kyoto University and Director Tokujiro Kanamori of the National Diet Library on Feb. 14 in order to hear their opinions.

Chairman Kenzaburo Hara asked two questions: 1. Is it unlawful for the State to give financial aid to Yasukuni Shrine? 2. Is it advisable to remove Yasukuni Shrine from under the Religious Juridical Persons Law and make it an independent juridical person? Dr. Kanamori said, "The policy of the present Constitution is separation of religion and government, because it aims at the healthy development of both. This is the tendency of modern states, and Japan, as one of them, adopted this policy. The shrine was long treated as something non-religious, but it is an unreasonable interpretation, and it is quite natural that the shrine has been regarded as a religious institution since the war. Therefore, it is against the Constitution to give financial aid to the shrine. Even if it becomes a special juridical person, its character as a religious organization will not be changed. However, when the eager desire of the bereaved families is taken into account, some measure should be taken, such as organizing a non-religious institution or making a special law for Yasukuni Shrine, after clearing it of its religious nature. Then Dr. Oishi said, "A characteristic of the Japanese since the war is the weakness of their national spirit because the authority of the State has been lost on account of its defeat. Authority is an important thing which gives support to our social life. If a state wants to become a unified body having authority, it must have a spiritual basis which may be called national polity (*kokutai*).

"According to the old constitution, the protection of the Emperor System was the spiritual basis of the nation. In the present Constitution the Emperor is the symbol of the nation or the symbol of national unity. His status is a legal one. Whether we like it or not, it is a legal duty as well as a moral one for the Japanese nation to respect the Emperor.

"This national polity of Japan which has the Emperor as its symbol has a close relation to the shrine. For it is a moral duty of the Japanese nation to revere shrines dedicated to the ancestors of the Emperor. Other shrines also deify the spirits of those who helped the Emperor or sacrificed their lives in a national crisis. Therefore the Japa-



nese nation ought to respect shrines. The universal character of shrines is that they safeguard national morality. The Occupation Forces erroneously regarded the shrines as religious institutions; but it is impossible to deprive the shrine of its national nature (kokkasei).

The Religious Juridical Persons Law provides that shrines be regarded as religious institutions, while Article 20 of the Constitution does not stipulate that shrines are such. Therefore, it must be decided, after careful consideration, whether shrines are religious institutions or not, as far as the Constitution is concerned. Anyway, such shrines as Yasukuni Shrine do not aim at the salvation of individual souls and accordingly they are not religious. Therefore, it is not against the law to give state financial aid to these shrines, if they are not under the Religious Juridical Persons Law and treated in a special law. I do not say, however, that all shrines are not religious, because some people may find spiritual peace in shrine worship. But the religious nature of the shrine is not the universal character of the shrine, but only an incidental one. The intrinsic nature of the shrine is to promote national morality as mentioned before. In short, it is a question which of those two characters will be stressed by the State. I believe that its character as national morality should be stressed.

Then committee members asked: "Yasukuni Shrine was founded by the State for enshrining the spirits of the war-dead. It is different from ordinary religious organizations. Can't State aid be given to the shrine from the viewpoint of giving spiritual consolation to the bereaved families?" "To what extent should the religious nature of Yasukuni Shrine be removed in order that it may receive state aid without violating the law? Answering those questions, Dr. Kanamori said, "There is no definition of religion in the Constitution, and it will be no easy task to define it. From a commonsense point-of-view, I think that the shrine is religious because it offers prayers and sells charms. But I don't deny that Yasukuni Shrine has a national character. Also, some religious organizations which are carrying on social work are given aid of public funds. But if public money is to be given to Yasukuni Shrine for the purpose of helping the bereaved families, there is danger of it resulting in a religious organization receiving public aid. When applied to individual cases, this is a very delicate problem.

"It is also very difficult to say how much of the religious nature of Yasukuni Shrine should be removed. Only if the shrine is transformed into a non-religious organization (though very difficult as a practical problem) with a name having no relation with religion, and a special law is made for it, can it receive public aid."

Prof. Oishi said: "The shrine has two phases: promotion of national morality and practice of religion. The universal character of the shrine is found in the former, because the shrine does not pray for the spiritual peace of individuals. Therefore, it is not against the law to give state financial aid to an institution of national morality. At present the shrine is controlled by the Religious Juridical Persons Law, so it has only to be removed from under the law, and made a special juridical person."

The Education Minister stated at the press conference on Feb. 17, "I believe that

there are still many spirits of the war-dead which are not formally enshrined at Yasukuni Shrine. At yesterday's Diet meeting, Representative Namiki said, 'It is unpardonable that Yasukuni Shrine is not yet put under State control.' I think he meant that enshrinement of the war-dead should be hastened at national expense. I think it possible to do so, if the Constitution is amended, in other words, if Article 89 of the Constitution is deleted entirely."

### Religious Rites of Yasukuni Shrine

(Jinja Shimpō—March 17, 1956 Editorial)

Influenced by far-reaching and profound national sentiment, both Conservatives and Socialist have come to recognize the national character (*kokkasei*) of Yasukuni Shrine, and the House of Representatives Repatriation Committee is now deliberating a Yasukuni Shrine Law. Some Socialist committeemen, however, are going too far in planning to adopt a new name, remodel its buildings and abolish its religious rites. This is absurd. It aims at the abolition of Yasukuni Shrine. The Conservatives' plan has not taken definite shape yet, but it will probably be like the Socialist's. This idea originated from Dr. Kana-mori's vague theoretical statement that the "Shrine is a religious institution." He did not clarify the meaning of religion, yet he advised the committee to remove the "religious color" of Yasukuni Shrine. Isn't this quite unreasonable? The committee may be pushing this in order to satisfy national sentiment, but the plan is not at all satisfactory.

The name "Yasukuni" was granted by Emperor Meiji and has given much inspiration to the Japanese nation. Millions of officers and men who sacrificed their lives had this name engraved upon their minds. To change such a significant name in the caprice of a moment is an affront to Japanese national sentiment. The same may be said of the solemn religious rites of Yasukuni Shrine. Such a traditional name and rites should not be changed or abolished without reason.

Even when the Occupation Forces put the Shrine under strict control, they did not intervene in the traditional religious rites. Now that Japan has become independent, we can not understand how the Japanese Diet should ever think of doing these things. We must appeal to the nation to defend the historic service of Yasukuni Shrine.

### Kigensetsu

Until the end of the late war, *Kigensetsu*, festival of the nation's founding, was observed on February 11 and commemorated the enthronement of Jimmu Tenno, Japan's first emperor. Official prewar chronology placed this event in 660 BC, a date which modern scholars regard as being several centuries too early. The Occupation forbade the inclusion of this day in the list of new national holidays because it was the occasion of some of the most fanatical outbursts of ultranationalism and emphasis upon Japan's supposed unbroken line of sovereigns and the cult of emperor-worship.

## Is Kigensetsu to be Restored?

(Kirisuto Shimbun March 10, 1956)

Since the conclusion of the Peace Treaty, some people have shown a keen desire to observe February 11, (formerly *Kigensetsu*) as National Foundation Memorial Day. This year, because the pupils of a certain primary school held no classes but instead observed a ceremony for *Kigensetsu* on February 11, a heated discussion occurred in the Diet. In this connection, Minister of Education Kiyose, in reply to the question, "Isn't that against the Fundamental Law of Education?" replied in substance as follows: "As men have their birthdays, so a nation ought to have a day to commemorate its founding. Whether it was right to dismiss school on that day may be open to question, but, since the ceremony was held with the permission of the local board of education there was no violation of the Fundamental Law of Education."

Later at a Cabinet meeting on February 24, he said, "*Kigensetsu* may be celebrated on condition the school principal secures the permission of the school board and holds school on that day." It is reported that the Cabinet accepted this position. After the meeting Minister Kiyose expressed an opinion in favor of observing the Emperor's and Empress's birthdays in the same manner as *Kigensetsu*.

Quite apart from this, it is reported that the Liberal Democratic party is planning to propose that February 11 be included among the national holidays as National Foundation Memorial Day (*Kenkoku Kinen-bi*). This is regarded by some people as reactionary. What do Christians think? Prof. Mikio Sumiya of Tokyo University:

"It is undesirable to restore *Kigensetsu* which is based on the emperor system that boasts of an unbroken line of sovereigns. But it would be well if we could establish a day to commemorate the beginning of New Japan. But before that we must think fully about the meaning of such an anniversary and guard against the dangerous tendency to conspire with the past political system. On the one hand, postwar Japan is nihilistic. There is no clear spiritual center to bring order out of its confusion. On the other hand, the gradual spread of nationalistic tendencies and anti-American sentiment can be seen in this movement to restore *Kigensetsu*. It is natural that the anniversary of a revolution should become a national foundation day. However, the termination of the war did not mark a revolution but a reform, so it is irrational to make the termination of the war such a day. I object to the school authorities conducting such a special ceremony and I believe that it was improper for the school board to approve of it. As a practical matter it is best that the anniversary of the establishment of the "peace" Constitution become National Foundation Day. At any rate it should be observed on the birthday of the New Japan."

Dean Shigemi Kaga of Aoyama Gakuin University: "It is proper to celebrate the establishment of our country but it is necessary to select a reasonable day that is based on historical study."

Superintendent Keishi Tanaka of Christian Brotherhood: "Everything has a begin-



ning, and I personally favor Japan adopting a national foundation day to commemorate the beginning of our country. February 11 may be satisfactory if that is what the majority desire, but we must be careful not to observe the day from a mistaken patriotic motive."

### **Capital Punishment should be Discussed**

(Chugai Nippo, Feb. 29, 1956)

Everyone knows that capital punishment is undesirable from a humanitarian viewpoint, but students of law, social critics and even religious leaders cannot suggest a final solution. At present, as in olden times, the duty of religion in this matter is thought to lie solely in enabling condemned criminals to die calmly and peacefully. However, the task of religionists is to re-examine capital punishment itself thoroughly, while that of statesmen is to establish a welfare society in which no crime worthy of capital punishment is committed. This problem of capital punishment cannot be solved even if condemned criminals die to atone for their crimes. It is eagerly desired that there should be a lively discussion of this problem among religious men.

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## Personals

Compiled by *JEAN PETERS*

### Births

Carol Esther, March 30, 1956—parents, Dr. & Mrs. Willis P. *Browning* (IBC-MC) 116 Aoyama 6-chome, Minato-ku, Tokyo; John Edwin, May 4, 1956—parents, Rev. & Mrs. I. *MacLeod*, (IBC-UCC) Otaru, Hokkaido; Benjamin Joseph, May 7, 1956—parents, Rev. & Mrs. H. L. *Yearick* (IBC-E & R) 648 Hiratsuka-cho, 2-chome, Shinagawa-ku, Tokyo; Wendolynn Keiko, May 7, 1956—parents, Rev. & Mrs. Vern *Rossmann*, 8 of 6, 1-chome, Hon-cho, Kita-ku, Tokyo; Margaret Jo, May 19, 1956—parents, Rev. & Mrs. William *Elder*, (IBC-MC) 20 Kuritani-cho, Tottori-shi, Tottori Ken; Daniel Warren, March 6, 1956—parents, Rev. & Mr. Lyle W. *Peterson*, Kocho; Beth Neville, April 17, 1956—parents, Rev. & Mr. L. H. *Lancaster*, Jr., Tokurima; Sarah Hope, April 23, 1956—parents, Rev. & Mrs. Harold *Borchert*, Kochi (all PS); Mary Beth, February 9, 1956—parents, Pastor & Mrs. Gaylen *Gilbertson*; Mark Daniel, December 19, 1955—parents, Pastor & Mrs. Daniel *Vinge* (both ELC); Joanne Carolyn, March 20, 1956—parents, Rev. & Mrs. M. J. *Bradshaw*, A-1 Seminary Village, Louisville 7, Ky., U. S. A.; Virginia Ruth, March 9, 1956—parents, Rev. & Mrs. Carl M. *Halvarson*, 21 Sawada Tsukurimichi, Aomori; Rebecca Ellen, March 5, 1956—parents, Rev. & Mrs. Charles *Whaley*, 540 Tomino Suwanodai, Kokura; John Stephen, February 15, 1956—parents, Rev. & Mrs. M. J. *Wright*, 2000 Broadus St., Ft. Worth, Texas, U. S. A. (all SBC); David Joseph, August 15, 1955—parents, Lee H. & Adella B. *Kanagy*, Shibetsu-gun, Nakashibetsu-cho, Hokkaido; Carol Jean, April 17, 1956—parents, Rev. & Mrs. Don *Reber* (M) Tokachi-kuni, Nakagawa-gun, Hombetsu-cho; Rosaline Hilda, May 2, 1956—parents Mr. & Mrs. Peter *Derksen*; Joy Ellen, May 25, 1956—parents, Mr. & Mrs. Robert *Ramseyer* (both MM).

### Weddings

*Strandlie-Lund*: On April 10, 1956 at Omori Lutheran Church, Miss Wenona Strandlie (ELC) to Pastor Norman Lund, Suomi Synod Mission.

*Slichter-Roundhill*: On April 12, 1956 at Maebashi, Miss Betty Slichter (CJPM) to Kenneth Roundhill (WEC).

*Auxt-Feil*: On May 5, 1956 in the Lutheran Theological Seminary Chapel, Tokyo, Miss Dorothy J. Auxt to Rev. Paul H. Feil (both ULCA).

### Deaths

*Rev. Henry J. Bennett*, a missionary of the American Board in Japan from 1901—40



passed away in Philadelphia, Pa. in May.

*Mrs. John Harper Brady, Sr.*, a missionary, with her husband, of the Presbyterian Church in the U.S., Japan Mission, from 1917—40, passed away in Chattanooga, Tenn. in May. Their son, Mr. J. H. Brady, Jr., is Treasurer & Business Manager of the Southern Presbyterian Mission.

*Mrs. Karl Reischauer.* Mrs. A. Karl Reischauer was Honorably Retired by the Board of Foreign Missions of the Presbyterian Church in the U.S.A., with her husband and was resident at Belmont, a suburb of Cambridge, Massachusetts, until the time of her death, March 22, 1956.

*Mrs. John Dunlop*, January 12, 1956, in California. For thirty-four years Mrs. Dunlop worked with her husband in evangelistic work in Tsu, Kanazawa, and Fukui.

### New Arrivals

Mr. John Stamm (IBC-MC) via discharge from the U.S. Army, to teach at Aoyama Gakuin, Tokyo; Mr. & Mrs. R. D. Anderson to join the staff of Omi Brotherhood; Mr. & Mrs. Claude Thompson, Ikoma, Nara-ken (JAM); Rev. & Mrs. Kurt Ribi (IBPFM) 336, 1-chome, Dai Machi, Hachioji-shi, Tokyo-to; Rev. & Mrs. Charles Martin and Miss Evelyn W. Owen (both SBC); Rev. & Mrs. David Van Dyck; Rev. & Mrs. Robert Northup and child, both IBC-PN.

### Returned from Furlough

Those who have returned from furlough since the last issue of the *Quarterly* or will return before the next issue, or have not previously been listed as having returned, are: Ralph & Genevieve Buckwalter (M), due sometime in August, will again be located at 13 Tsurugadai-cho, Kushiro; Carl C. and Esther Book (M) in February, located at 1 Minami 17-chome, Nishi 7 Jo, Obihiro; Miss Mabel Francis (CMA) Minami Horibata, Matsuyama-shi; Rev. and Mrs. R. Godoy (LFCN) fall of 1955; Rev. & Mrs. A. Hoaas, (NLM) fall of 1955; Miss Floryne Miller (SBC) April 23, 1956, again at Seinan Jo Gakuin, Itozu, Kokura; expected sometime in the summer, all SBC—Rev. & Mrs. Melvin J. Bradshaw, Rev. & Mrs. T. N. Callaway, Miss Vera Campbell, Rev. & Mrs. Worth C. Grant, Rev. & Mrs. Tom D. Gullatt, Rev. & Mrs. Fred M. Horton, Miss Martha Knox, Miss Mary Neal Morgan, Rev. & Mrs. John W. Shepard, Rev. & Mrs. Leslie Watson, Rev. & Mrs. W. L. Walker... On September 9, 1955 Rev. & Mrs. Lloyd R. Neve and family, 117, 2-chome, Sasayama Machi, Kurume; February 18, 1956 Rev. & Mrs. B. Paul Huddle and family, Japan Lutheran Theological Seminary, 921, 2-chome, Saginomiya, Nakano-ku, Tokyo (both ULCA); Misses Emmi Schnydrig from Switzerland and Doris McKay from Australia (both CJPM); Miss Bernice Boyum (ELC) 432 Furusho-cho, Shizuoka-shi, Shizuoka-ken; Rev. William Duncan, Miss Virginia Bowen, Rev. & Mrs. Joe Gooden, Miss Florence Beabout and Miss Gladys Jones (all CBFMS); Rev. A. V. Harbin (IBC-MC) to join his family at Kwansei Gakuin; Rev. & Mrs. A. Kamitsuka, located at Hokusei Gakuin, Minami 5 Jo, Nishi 17-chome, Sap-



poro, Hokkaido; Rev. & Mrs. Sam Franklin, Jr., 890 Mure, Mitaka-shi, Tokyo-to, and Dr. & Mrs. Maurice Troyer, International Christian University, 1500 Osawa, Mitaka-shi, Tokyo-to; Rev. & Mrs. J. Lawrence Driskill (all IBC-PN); Rev. and Mrs. Elton Garrison (IBC-EUB) 45 Daigaku mae, Senriyama, Suita, Osaka.

### Departures and Furloughs

There is a long list of those who have left or will soon leave Japan, either on furlough, for retirement, or at the completion of their J-3 term of service. Those who left in *April, May and June* are as follows: Miss Hannah Barlow, Dr. Audrey Fontnote, Miss Dottie Lane, Rev. & Mrs. Ralph V. Calcote, Dr. & Mrs. R. H. Culpepper, Rev. & Mrs. Calvin Parker, Rev. & Mrs. A. E. Spender, Rev. & Mrs. W. H. Jackson (March), Miss Lois Glass and Miss Pearl Todd (all SBC) ... Rev. & Mrs. Edwin C. Wentz and family, Rev. & Mrs. Robert E. Meynardie and family, Rev. & Mrs. Norman H. Nuding & family, Rev. & Mrs. Alexander Meyer and family, Rev. Andrew B. Ellis, Miss Esther Barnhart, Miss Elizabeth Huddle, and Miss Marjorie M. Miller (all ULA) ... Mr. & Mrs. Verney Unruh (MM) ... Dr. Gwilym G. Lloyd, Dr. & Mrs. Richard Drummond, Miss Alice MacDonald, Rev. & Mrs. Edward Daub, Rev. & Mrs. Richard Norton, Rev. & Mrs. Rendell Davis (all IBC-PN); Rev. & Mrs. Theodor Jaeckel and Rev. & Mrs. Floyd Howlett (and Mrs. Hilda Howlett) (both IBC-UCC); Rev. & Mrs. Austin Warner and Rev. & Mrs. Ralph Palmer (both IBC-UCMS); Rev. & Mrs. Robert McWilliams, Mrs. William Bray and children, Mr. Roger Floyd (term completed), Rev. & Mrs. Evyn Adams, Miss Pearle McCain (all IBC-MC); Miss Helen Moase (term completed-IBC-UCC) ... Mr. & Mrs. Heywood, furlough address: 9 Elm Grove Rd., Exter, Devon, England; and Miss Margaret Marcks, furlough address: 1412 N. Kingsley Dr., Los Angeles 27, Calif., U.S.A. (both JEB) ... Rev. & Mrs. E. Grasmø and Miss Edel Nordstrand (both NLM) ... Rev. & Mrs. B. Alve (NMS) ... Miss Pearl Reid (FMM) ... Miss Ruth Bean (M), furlough address: 770 King St. E., Kitchener, Ont., Canada ... Rev. & Mrs. Kenneth J. Dale and family; Rev. & Mrs. Karl W. Berg and family; and Miss Mary Lindquist, (all ALM) ... Rev. & Mrs. Moses Sabina, Miss Ruth Ann Lowe and Miss Harriet Pease (all CBFMS) ... *In July, August & September:* Mrs. Margaret Ankeney and Mr. & Mrs. James Melchert (term completed) (both IBC-E & R); Rev. & Mrs. Vern Rossman (IBC-UCMS); Miss Martha Firebaugh, Mr. Burton Foreman, Miss Harriet Johnson, Miss Dorothy Havlick (all IBC-PN); Miss Crace Robertson (IBC-AB); Miss Iris Allum, Miss Maud Parsons, Miss Rose Waldron, Rev. & Mrs. Willis Browning, Mrs. Marguerite Berkey, Mr. Lawrance Thompson (term completed) (all IBC-MC); Miss Margaret Avison, Miss Margaret Campbell, Miss Mary McCrimmon, Miss Jean Peters and Miss Marjorie Yeadon (terms completed) and Miss Margaret Trueman (all IBC-UCC); Miss Verlaine Siter, (IBC-RCA) ... Lee H. & Adella B. Kanagy (M) ... Miss Lucy E. Smith (SBC) ... Mr. & Mrs. Peter Voran, Miss Lorraine Fleischman and Miss Helen Walter (all CBFMS) ... *Time not known:* Mr. & Mrs. Raymond Stumpf (CMA) ... Rev. & Mrs. Conrad Asmodt, Rev. & Mrs. Philip Hyland, Rev. & Mrs. LeRoy Johnsrud, Rev. & Mrs. Kenneth Stenberg, Rev. & Mrs. Gordon Tang and Miss



Anna Marie Mitchell (all ELC) ... Rev. & Mrs. Alton Knutson (LFC) ... Mr. & Mrs. A. J. Morris and Mr. & Mrs. C. M. Corwin (both CJPM) ... Miss May Westfall (IBC-MC) in March, term completed.

In the category of special departures are the following who are retiring after many years of service: Dr. & Mrs. H. W. Outerbridge and Miss Gertrude Hamilton (both IBC-UCC); Miss Alice Alsup (IBC-MC); Rev. & Mrs. S. F. Moran (IBC-AB) ... Miss Gladys M. Gubbins, formerly CMS, working independently of late years ... Miss Margaret Archibald, (PS); Rev. & Mrs. W. D. Eddy and Rev. & Mrs. Lloyd Craighill (PEC).

### Change of Address

Peter Derksen (MM) to 3777, 1 Sonoda, Aburastu, Nichinan-shi, after July 15; Robert Ramseyer (MM) to 39 Matsubashi-cho, 1-chome, Miyazaki-shi, after September 1 ... Eugene & Louella Blosser from 1 Minami 17 chome, Nishi 7 Jo, Obihiro to Hiroo gun, Taiki-cho ... Schwester Maria Lichti, 13 Tsurugadai, Kushiro; Don & Barbara Rever to Sapporo in August; Ruth & Rhoda Ressler, Kamishihoro-cho, Kato-gun, Hokkaido; Joe and Emma Richards to Hombetsu in August (all M) ... Mrs. Anne Dievendorf from Matsuyama-shi, Shikoku to 255 Itsukaichi Machi, Saiki Gun, Hiroshima Ken; Mrs. Hilda Snider from Matsuyama Shi and Miss Susan Dyck from Fukuyama Shi to 60 Kitata Machi, Matsue Shi (all CMA) ... Rev. & Mrs. Robert S. Barker (IBC-PN) to Kita Odori, Higashi 6-chome, Sapporo; Rev. & Mrs. Sam Hilburn (IBC-MC) to 1 Kwansei Gakuin, Nishinomiya-shi; Rev. & Mrs. K. C. Hendricks, Rev. & Mrs. Vern Rossman, and Rev. & Mrs. Aigi Kamikawa (all IBC-UCMS) should now be addressed at: 8 of 6, 1-chome, Oji Hon-cho, Kita-ku, Tokyo; Mr. & Mrs. Ronald G. Korver (IBC-RCA) to 761, 1-chome, Kami Osaka, Shinagawa-ku, Tokyo; Rev. & Mrs. John Moss (IBC-MB) to 754, 1-chome, Asahi machi dori, Niigata-shi; Miss Tordis Petersen (IBC-E & R) to 50, 2-chome, Maruyama dori, Abeno-ku, Osaka; Miss Doris Schneider (IBC-EUB) to Togenso Apt. 16, 45, 1-chome, Matsuzaki-cho, Abeno-ku, Osaka; Miss Hazel Hughes (IBC-UCMS) to 353, Nakazato-cho, Kita-ku, Tokyo; Rev. & Mrs. W. P. Woodard (IBC-AB) to 116, Aoyama 6-chome, Minato-ku, Tokyo; Miss Jean Peters (IBC-UCC) to 2 Higashi Toriizaka, Azabu, Minato-ku, Tokyo ... Homer J. Kreps (CBFMS) to 5, 1-chome, Surugadai, Chiyoda-ku, Tokyo; Gilbert Zinke (CBFMS) to 167, 3-chome, Hachi Ken Koji, Minami Koizumi, Sendai-shi ... Rev. & Mrs. Harold Aasland, 17, 1-Kajima-cho, Fuji-shi; Rev. & Mrs. Oliver Bergh, 432 Furusho-cho, Shizuoka-shi; Rev. & Mrs. John Bowman, 205 Kajiya Yugawara Machi, Kanagawa Ken; Rev. & Mrs. Harold Eimon, 347 Sumiyoshi-cho, Kamikanuki, Numazu-shi, Shizuoka-ken; Rev. & Mrs. Gaylen Gilbertson, 78, 2-chome, Torisu-cho, Minami-ku, Nagoya-shi; Rev. & Mrs. Stanley Klemesrud, 1-356 Nagori-cho, Hamamatsu-shi, Shizuoka-ken; Rev. & Mrs. Philip Luttio, 2 Aza Thokoji Yama, Handa-shi, Aichi-ken; Rev. & Mrs. Norman Neuman, 77 Kamiashiarai-cho, Shizuoka-shi, Shizuoka-ken; Rev. & Mrs. Morris Sorenson, 21 Maruyama-cho, Bunkyo-ku, Tokyo; Rev. & Mrs. Einar Unseth, 3-46 Shiotsu, Yaizu-shi, Shizuoka-ken; Rev. & Mrs. Gehard Vorland, 99 Kuzukawa-cho, Kakegawa-shi, Shizuoka-ken (all ELC) ... Misses Mary Limbert and Mavis Shiver to Seinan Jo Gakuin, Itozu, Kokura; Miss Mary



Lou Massengill, 22 Kami Ikeda-cho, Kitashirakawa, Sakyo-ku, Kyoto; and Rev. & Mrs. Gerald Fielder, Seinan Gakuin, Nishijin Machi, Fukuoka (all SBC) . . . Mr. & Mrs. T. T. S. Cooke, 16 Fukazawa-cho, Koriyama-shi, Fukushima-ken and Miss Gwyneth Jones, 60—2 Shinmei-cho, Koriyama-shi, Fukushima-ken (both CJPM).

### Visitors

*Mr. and Mrs. Arthur Jorgensen*, until 1939 served under the Y.M.C.A. in Japan. Spending three months in Japan . . . *Mr. G. Ernest Trueman*, father of Miss Margaret Trueman, also served for many years under the Y.M.C.A. in Nagoya and Nagasaki, spending several months in Japan, returning with Miss Trueman to Canada . . . *Dr. George Dorey*, Moderator of the United Church of Canada, spent some time in April in Japan and Korea, conferred with leaders of the United Church, etc . . . *Rev. Elmer S. Galt* and *Miss Edith J. Galt*, both former missionaries of the American Board in China, and now associated with Church World Service in Hongkong and Korea respectively, spent two weeks in Japan in May . . . *Mrs. Walter B. Driscoll*, Vice-Pres., and member of the Commission on Higher Education of the Board of Christian Education of the Presbyterian Church in the USA, visited in Japan in April . . . *Rev. & Mrs. Harold A. Gamblin* and *Rev. & Mrs. Norman M. Moss*, parents of Arthur Gamblin and John Moss (both IBC-MC) will come to Japan this summer to work with the Lacour Evangelistic Team . . . *Miss Henrietta Gibson*, Treasurer of IBC in New York and until recently, treasurer of the Woman's Division of Christian Service of the Methodist Church, together with *Mrs. J. W. Masland* and *Mrs. S. McCreless*, laywomen in the Methodist Church, were in Korea and Japan during May . . . Because of Japan being the study country for 1957 in American churches, many individuals and groups of audio-visual specialists have come or will come during the summer, to Japan to prepare film strips, slides, movies and some T.V. programs: *Rev. W. Burton Martin* (Ravemco); *Dr. Donald F. Ebright* of India; *Mr. Solomon Saprid*, chairman Audio-Visual Dept. of the Philippine Federation of Churches; *Rev. Alexander B. Ferguson* of the Film Commission NCCC-USA and *Mr. Lester S. Becker* for NCCC-USA; as well as *Mr. Robert Smith*, *Mr. Douglas Cox* and *Mr. Togo Fujishira* of Missions Visualized.

### Miscellaneous

There are the following items of general interest: *Mrs. Robert Grant* (IBC-AB) of Kyoto, flew to the U. S. in May because of the critical illness of her mother . . . *Dr. & Mrs. Henry Jones* (IBC-PN) to the Philippines in connection with their work in Occupational Evangelism, for about four weeks during May and June . . . *Rev. Hallam C. Shorrock, Jr.* (IBC-UCMS) spent eight weeks in Switzerland and the USA in the interests of Church World Service and the Division of Inter-Church Aid and Service to Refugees of the World Council of Churches . . . *Dr. Darley Downs* (IBC-AB) attended the annual meeting of the Asia Council on Ecumenical Mission in Bangkok in March. He will attend the next meeting of the Executive Committee of ACEM in Bangkok in September . . . *Pastor & Mrs. Lewis Davidson* (ELC) have adopted another child, Timothy, age 2 months.